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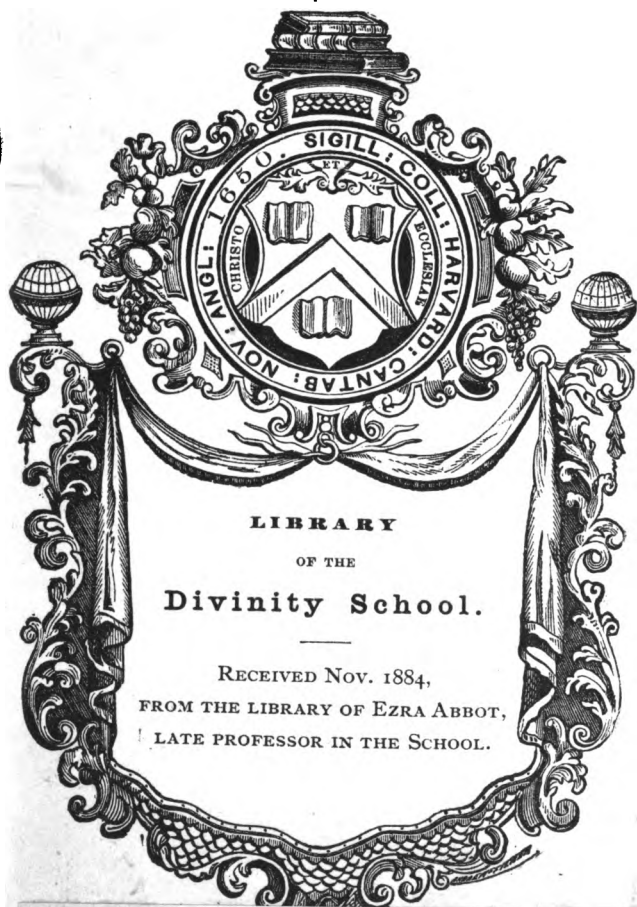
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AIDS TO
CLASSICAL STUDY
STEPHEN L. TURNER

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AND FROM LATIN AND GREEK INTO ENGLISH; WITH CRITICAL,
HISTORICAL, AND DIVINITY QUESTIONS, AND HINTS FOR
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THE WHOLE BEING ARRANGED AS
A YEAR'S SCHOOL WORK, AT THE RATE OF SIX EXERCISES
A WEEK, FOR THE UPPER CLASSES IN LARGE SCHOOLS, OR FOR STUDENTS
PREPARING THEMSELVES FOR EXAMINATION AT THE
UNIVERSITIES AND ELSEWHERE.

BY

JOHN G. SHEPPARD, D.C.L.

Formerly Fellow of Wadham College, Oxford, and Head Master of Kidderminster School

AND
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Late Demy and Exhibitioner of Magdalen College, Oxford, and Head Master of the
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NOTICE.

THIS little work may, it is hoped, supply a want which the Authors themselves have frequently experienced in the preparation of Pupils for University Examinations, and others of a cognate character. However perfect may be the method of studying the Classical Authors employed in our large Schools, the great number of Students to whom it is of necessity simultaneously applied, renders it exceedingly difficult to attain that accuracy and precision which Bacon ascribes to the use of the pen. No Tutor, either at School or College, can reasonably be expected, in addition to his regular official labours, to select, read over, and revise a large number of such Exercises as are contained in the present volume, and yet similar Exercises form the staple of those Examinations for which Students are required to prepare themselves and provide. Such Students therefore, from want of experimental practice, frequently find themselves at the critical moment with perhaps large stores of knowledge in their heads which they can neither arrange with clearness, or express with fluency, when they are brought to the unusual test of written composition. Even the simple process of translation becomes a serious difficulty when attempted for the first, or nearly the first time, upon

paper. It fell to the lot of one of the present Editors a short time ago to examine several hundred candidates for admission to a great Academical Institution. The very large proportion of failures was ascribed by him, and in many cases by the candidates themselves, to the want of that particular training which it is the object of a work of this kind to supply.

It will be understood, therefore, that the following work is intended for Students who are preparing themselves for University or other similar Examinations, and for Teachers who are engaged in preparing others for the same purpose. The former, it is to be hoped, will find in the book much the same sort of assistance that they would obtain from an experienced Tutor ; the latter will be relieved of much labour in the selection and copying out of Passages, while they can exercise their own discretion upon the employment of the Hints and KEY,—a portion of the work which, doubtless, they will be enabled largely to supplement and improve from their own resources. The Translations are not highly elaborated compositions, but only such Exercises as may be expected from ordinary Undergraduates reading for honours, or from the Upper Classes in Schools. The standard is intended not to discourage the Student, but to incite him to higher excellence. The book is, in fact, such a repertory of Examination Papers and Questions—the greater part, indeed, being selected from actual Examination Papers, set in the Universities—as the Authors have found largely successful in the preparation of Pupils competing for University honours, scholarships, and prizes of other kinds.

Any student who will carefully work through the volume cannot, the Authors believe, find himself *planè hospes* in any ordinary examination to which he may be subjected.

The Authors beg to tender their best thanks to many kind friends for their assistance in the compilation of this work and the preparation of its Key, as well as for the contributions they have so obligingly sent them, both of Composition and Translation. To the Rev. W. G. Henderson, D.C.L., Head Master of Leeds Grammar School, for his obliging care in revising a large portion of the work, as well as for his numerous contributions both in prose and verse; and to the Rev. J. G. Lonsdale, Classical Professor at King's College, London, for his unwearied kindness in assisting one of the authors of the work, as also for the many pieces of Composition that bear his name, their acknowledgments are in especial due. They desire also to express their obligations, both during the passage of the sheets through the press, and previously, for many valuable hints and amendments, to W. Wilson, Esq., M.A., late Scholar of Trinity College, Cambridge; and to F. Glover, Esq., B.A., of Exeter College, Oxford.

D. W. T.

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TO

CLASSICAL STUDY.

Errata.

Page	6,	I.	line 13,	for ovili read ovile.
"	28,	II.	" 1,	for ἀνάγη read ἀνάκη.
"	"	"	" 2,	for ἀμννούμενοι read ἀμννόμενοι.
"	"	"	" 9,	for τὰ πρόποντα read τὰ μὴ πρόποντα.
"	44,	III.	" 22,	for resigns read refines.
"	63,		line 10,	for ὠνοῖτο read ὄνοιτο.
"	83,	IV.	line 21,	for ἄγαν read ἀγὰν.
"	173,	V.	" 3,	for Ion read Iphig.
"	192,	II.	" 4,	for Eurysthenes read Eurystheus.
"	"	III.	" 10,	for Porteus' read Portus'.
"	197,	V.	" 5, b,	for μεθεῖν τ' ἂν read μεθεῖντ' ἂν κ.τ.λ.
"	210,	I.	last line,	for donat read donant.

καὶ λοχαγούς, δακρύοντες. καὶ ἐξαπίνης, οἷον δὴ παρεγγήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν.

II.—*Translate into English Prose.*

Simonidis vulgata fabula est. Quum pugili coronato carmen, quale componi victoribus solet, mercede pacta scripsisset, abnegata ei pecuniæ pars est, quod, more poëtis frequentissimo digressus, in laudes Castoris et Pollucis exierat: quapropter partem ab iis petere, quorum facta celebrâsset, jubebatur; et persolverunt, ut traditum est.

Nam, quum esset grande convivium in honorem ejus-



AIDS

ΤΟ

CLASSICAL STUDY.

FIRST QUARTER

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

Ἐπειδὴ δὲ βοή πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῶ μείζων ἐγίγνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. καὶ ἀναβάς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππείας ἀναλαβὼν, παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα, θάλαττα, καὶ παρεγγύνωντων. ἔνθα δὲ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὲ περιέβαλλον ἀλλήλους, καὶ στρατηγούς καὶ λοχαγούς, δακρύοντες. καὶ ἐξαπίνης, ὅτου δὲ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν.

II.—*Translate into English Prose.*

Simonidis vulgata fabula est. Quum pugili coronato carmen, quale componi victoribus solet, mercede pacta scripsisset, abnegata ei pecuniæ pars est, quod, more poëtis frequentissimo digressus, in laudes Castoris et Pollucis exierat: quapropter partem ab iis petere, quorum facta celebrâsset, jubebatur; et persolverunt, ut traditum est.

Nam, quum esset grande convivium in honorem ejus-

dem victoriæ, atque adhibitus ei cœnæ Simonides, nuntio est excitus, quod eum duo juvenes, equis advecti, desiderare majorem in modum dicebantur. Et illos quidem non invenit; fuisse tamen gratos erga se exitu comperit.

Nam, vix eo limen egresso, triclinium illud supra convivas corruit, atque ita contudit, ut non ora modo oppressorum, sed membra etiam omnia requirentes ad sepulturam propinqui nulla nota possent discernere.

III.—*Translate into Latin Elegiacs.*

'Tis past: the iron North has spent his rage;
Stern Winter now resigns the lengthening day;
The stormy howlings of the winds assuage,
And warm o'er ether western breezes play.

Of genial heat and cheerful light the source, 5
From southern climes, beneath another sky,
The sun, returning, wheels his golden course:
Before his beams all noxious vapours fly.

Far to the north grim Winter draws his train,
To his own clime, to Zembla's frozen shore; 10
Where, throned on ice, he holds eternal reign;
Where whirlwinds madden, and where tempests roar.

Loosed from the bands of frost, the verdant ground
Again puts on her robe of cheerful green,
Again puts forth her flowers: and all around 15
Smiling, the cheerful face of Spring is seen.

IV.—*Translate into Latin Prose.*

Methought I was on a sudden placed in the plains of Boëotia, where at the end horizon I saw the mountain Parnassus rising before me. The prospect was of so large an extent, that I had long wandered about to find a path which should directly lead me to it, had I not seen at some distance a grove of trees, which, in a plain that had nothing else remarkable enough in it to fix my sight, immediately

determined me to go thither. When I arrived at it, I found it parted out into a great number of walks and alleys, which often widened into beautiful openings, as circles or ovals, set round with yews and cypresses, with niches, grottos, and caves, placed on all sides, encompassed with ivy. There was no sound to be heard in the whole place, but only that of a gentle breeze passing over the leaves of the forest; everything besides was buried in profound silence. I was captivated with the beauty and retirement of the place, and never so much, before that hour, was pleased with the enjoyment of myself. I indulged the humour and suffered myself to wander without choice or design. At length at the end of a range of trees, I saw three figures seated on a bank of moss with a silent brook creeping at their feet.

V.—Greek Grammar.

1. Explain how the Greek article was not originally an article, but became one from the nature of its usage. For what other words do we find it standing?

2. Explain: *a.* ὁ ἀγαθὸς ἄνθρωπος
 b. ὁ ἄνθρωπος ἀγαθός
 c. ἀγαθὸς ἄνθρωπος

and show in what way the article is used to distinguish subject and predicate.

3. Can you give any *general* rules to aid in determining the genders of Greek nouns?

4. What rule regulates the use of *a* or *η* in the gen. of the first declension? Decline *μνάα*, *μνᾶ*, *a mina*. How do substantives of the first declension in *ης* form the vocative case?

5. What are the terminations of the second declension? Decline *πλός*, *a voyage*, and *λαγώς*, *a hare*.

VI.—Divinity.

1. What do we know of the history of the world before the flood?

2. Arrange in chronological order the persons generally called Patriarchs, and mention some characteristics of the patriarchal age.

3. Write a brief biography of Joseph.

4. What is a miracle? Mention some of the most striking performed by Christ. Which was the first? Did Christ's miracles differ in any way from those recorded of other persons?

5. Why did Christ teach in parables? Relate any parable which inculcates the use of mercy and long-suffering.

6. What do we hear of the Temple in the New Testament? Which Temple was it? What became of it?

HINTS—FIRST WEEK.

I.

The Ten Thousand under Xenophon in their retreat catch sight of the sea.

ἐγγίγντο—be particular in giving the right force of the tense, and of *ἀεὶ* in this particular collocation between the article and participle. *παρεγγυώντων*—the original meaning of this word comes from its derivative *γύη*, 'the hollow of the hand;' and therefore it means passing on from hand to hand; sometimes, in a strictly military sense, the watchword, a signal. *ἐνταῦθα δὲ*—the particle *δὲ* adds intensity to the word which precedes; after *ὅσον* it may be rendered 'doubtless.'

II.

Simonides having introduced the praises of Castor and Pollux into the hymn which he had composed for the victor in some public games, was told by this person to ask them for the payment. The writer relates that by saving his life the gods discharged the debt.

adhibitus—as the French say, 'assisting,' being present in the character of a guest. *equo vehi*—to ride. *triclinium*—the ancients reclined at their meals; this was properly a species

of sofa which held three persons, derived from the Greek *τρεις* and *κλίνη*. Here the word evidently is transferred to the banqueting room itself containing the triclinia.

III.

These lines will be found to contain nearly full sense, and are therefore easier than such as require much to be supplied.

Line 1. *'Tis past*, *præteritum est*.

„ „ *North*, *Boreas*.

„ 2. *lengthening day*, *longior ire*.

„ 4. *ether*, may be rendered '*polus*.'

„ 8. *fly*, here we may use *fugat*, continuing '*Sol*' as the subject.

„ 10. *Zembla's shore*, *Borealia littora*.

IV.

horizon, *extrema cœli circuitus pars*.—*fix the sight*, *oculos advertere*; use participles, such as *circumjecta*, or *consitis* and the ablatives.—*ovals*, *in ovi speciem*.—*enjoyment of myself*, *ipse mihi placebam*.—*retirement*, *secessu*.—*brook*, *aquila*.

V.—VI.

As it is the object of this work that the student should carefully investigate his grammars and Bible, and as this object would be nullified by references in this place, Hints are not given when a simple inspection of these will furnish the answers. Full answers will be given in the Key.

PASSAGES—SECOND WEEK.

I.—*Translate into English Prose.*

Vos, quibus est virtus, muliebrem tollite luctum,

Etrusca præter et volate littora.

Nos manet oceanus circumvagus : arva, beata

Petamus arva, divites et insulas ;

Reddit ubi Cererem tellus inarata quotannis,	5
Et imputata floret usque vinea,	
Germinat et nunquam fallentis termes olivæ,	
Suamque pulla ficus ornat arborem,	
Mella cava manant ex ilice, montibus altis	
Levis crepante lympa desilit pede.	10
Illic injussæ veniunt ad mulctra capellæ,	
Refertque tenta grex amicus ubera ;	
Nec vespertinus circumgemit ursus ovili,	
Nec intumescit alta viperis humus :	
Pluraque felices mirabimur ; ut neque largis	15
Aquosus Eurus arva radat imbribus,	
Pingua nec siccis urantur semina glebis,	
Utrumque rege temperante cœlitum.	
Non huc Argoo contendit remige pinus,	
Neque impudica Colchis intulit pedem :	20
Non huc Sidonii torserunt cornua nautæ,	
Laboriosa nec cohors Ulysei :	
Nulla nocent pecori contagia, nullius astri	
Gregem æstuosa torret impotentia.	
Jupiter illa piæ secrevit littora genti,	25
Ut inquinavit ære tempus aureum :	
Ære, dehinc ferro duravit sæcula ; quorum	
Piis secunda vate me datur fuga.	

II.—*Translate into English Prose.*

Ἄνθρωπος ἵππον εἶχε· τοῦτον εἰώθει κενὸν παρέλκειν, ἐπετίθει δὲ τὸν φόρτον ὄνῳ γέροντι. πολλὰ τοιγαροῦν κάμων ἐκεῖνος ἔλθων πρὸς τὸν ἵππον ὠμίλει·	
Ἦν μοι θελήσης συλλαβεῖν τι τοῦ φόρτου, ταχὺ ἂν γενοίμην σῶος· εἰ δὲ μή, θνήσκω. ὁ δ' Οὐ προάξεις ; εἶπε, μηδ' ἐνοχλήσης. εἶρπεν σιωπῶν· τῷ κόπῳ δ' ἀπαυδήσας πεσῶν ἔκειτο νεκρὸς, ὥς προειρήκει. τὸν ἵππον οὖν παρ' αὐτὸν εὐθέως στήσας ὁ δεσπότης, καὶ πάντα τὸν γόμον λύων	5 10

ἐπ' αὐτὸν ἐτίθει, τὴν σάγην τε τοῦ κτήνου,
καὶ τὴν ὀνείην προσεπέθηκεν ἐκδείρας.
ὁ δ' ἵππος Οἱ μοι τῆς κακῆς, ἔφη, γνώμης·
οὗ γὰρ μετασχεῖν μικρὸν οὐκ ἐβουλήθην,
τοῦτ' αὐτό μοι πᾶν ἐπιτέθεικεν ἡ χρεῖα.

15

III.—*Translate into Latin Elegiacs.*

Born in yon blaze of orient sky,
Sweet May ! thy radiant form unfold ;
Unclose thy blue voluptuous eye,
And wave thy shadowy locks of gold.

For thee the fragrant Zephyrs blow, 5
For thee descends the sunny shower ;
The rills in softer murmurs flow,
And brighter blossoms gem the bower.

Light Graces, decked in flowery wreaths,
And tiptoe Joys, their hands combine ; 10
And Love his sweet contagion breathes,
And, laughing, dances round thy shrine.

Warm with new life, the glittering throng,
On quivering fin and rustling wing,
Delighted join their votive song, 15
And hail thee, Goddess of the Spring !

IV.—*Translate into Greek Prose.*

We Athenians entered upon the war against the Lacedæmonians and their allies, in the possession of triremes, some at sea, and others in our arsenals, not less than four hundred in number, while we had at the same time a large store of money in the city, and a yearly revenue accruing from import duties, and from beyond our own borders, not less certainly than a thousand talents. And though rulers of all the islands, and possessing many cities in Asia, and

many others in Europe besides, and this self-same Byzantium where we now are, we have been thus utterly beaten in the war, as ye all full well know.

V.—*Latin Grammar.*

1. What is the meaning of case? from what is it derived? What are oblique cases? Is it right to call the nominative the '*casus rectus*'?
 2. Explain the meaning of *noun, mood, tense, infinitive*, and suggest more significative words for them.
 3. What is the derivation of *grammar, etymology, syntax, syllable, consonant, accident, primer*?
 4. Decline *paterfamilias, respublica, Cybele, Dea*.
 5. How and why do *Dea, filia, equa*, differ from *musa* in their declension?
 6. What are the terminations of the second declension? What is the peculiarity of that in *er*? are there any exceptions? What difference do we find in the form of the vocative case? What is the vocative of *Deus*, and genitive plural of *sestertius*?
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VI.—*Divinity.*

1. Mention any allusions in the Gospels to facts recorded in the Acts of the Apostles.
 2. St. Paul speaks of himself as 'labouring more abundantly than they all.' Show the truth of this from his life.
 3. Show from the Old Testament the evil of forming ungodly connections.
 4. Point out some great events in secular history foretold by the Jewish prophets.
 5. Interpret the parable of the Sower and his Seed.
 6. Give a slight account and history of the Ark.
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HINTS—SECOND WEEK.

I.

This is probably a juvenile poem of Horace's, written a few months after the battle of Philippi, when the quarrel between Antony and Augustus was beginning to break out. The poet, in despair for the cause of freedom, advises his countrymen to emigrate.

insulas—some have supposed these to be the Hyperborean islands (Orkney and Shetland), others, more in accordance with classic tradition, the Canaries; in either case, 'Oceanus' is the Atlantic. *fallentis*—deceiving the owner as to its crop. *suam*—generally, ingrafted figs were alone considered good. *vespertinus*—adverbial use of adjective. *utrumque*—the rain and the solar heat. *impotentia*—not 'impotence' in our sense, but 'uncontrollable force.' An allusion to the metallic ages described by Ovid and others.

II.

A fable of Æsop, 'The Horse and the Ass,' versified by Babrius, an Alexandrian writer.

παρέλκειν—the preposition exerts its force, 'to lead by his side.' *εἰ δὲ μὴ*—'but otherwise,' the ellipse may be filled up, *εἰ μὴ θελήσεις*. *οὐ, μὴ*—observe the distinction; the first a simple negative question, 'Will you not go on?' the second a prohibition, 'don't trouble me;' *οὐ* negat, *μὴ* vetat. *ἀπανδᾶν*—this verb, like *ἀπειπεῖν*, *ἀπογορεύειν*, denotes 'to faint' or 'fail,' because inability to speak is one of the first indications of such a condition. *τῆς κακῆς*—the usual genitive of exclamation. *οὗ*—the genitive depends upon *μετασχεῖν*, words denoting participation take a genitive.

III.

Line 1. *orient sky*, employ a periphrasis; 'where Phœbus collects his rosy fires,' or something of the sort.

- Line 2. *Sweet May*, remember, in Latin *Maius*, 'May,' is of the masculine gender. 'Maia' was the mother of Mercury.
- „ 3. *voluptuous eye*, voluptas ex oculis.
- „ 9. *Graces*, 'Charites,' or 'turba Charitum.'
- „ 13. *Warm with new life*, 'Vi vegetâ instinctum.'
- „ 16. *Goddess*, see above; must be 'Deum'—'Veris adesse Deum.'

IV.

in possession of triremes, τριήρεις ἔχοντες.—*store or stock*, use ὑπάρχειν, gen. absolute.—*revenue*, πρόσδοτος.—*import duties*, τῶν ἐνδήμων.—*beyond the borders*, τῆς ὑπερορίας.—*beaten in the war*, use passive voice of καταπολεμέω.

V.—VI.

See remarks in the same numbers in the first week. Full answers are given in the Key.

PASSAGES—THIRD WEEK.

I.—Translate into English Prose.

"Αγετε τοίνυν, ἔφη, ἐπέιπερ καὶ ὑμῖν συνδοκεῖ ταῦτα, ἐπὶ μὲν τοῖς ὑποζυγίοις καὶ ὀχήμασι καταλείπωμεν ἕκαστοι τοὺς μετὰ τούτων ἐπιτηδειοτάτους πορεύεσθαι. Γωβρύας δὲ ἡμῖν ἀρχέτω αὐτῶν, καὶ ἡγείσθω αὐτοῖς· καὶ γὰρ ὁδῶν ἔμπειρος, καὶ τᾶλλα ἱκανός· ἡμεῖς δέ, ἔφη, σὺν ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, τὰ ἐπιτήδεια τριῶν ἡμερῶν λαβύντες· ὅσῳ δ' ἂν κοφύτερον συσκευασώμεθα καὶ εὐτελέστερον, τοσούτῳ τὰς ἐπιούσας ἡμέρας ἥδιον ἀριστήσομεν τε καὶ δειπνήσομεν καὶ καθευδήσομεν. Νῦν δ', ἔφη, πορευόμεθα ὧδε· Πρῶτον μὲν ἄγε σύ, Χρυσάντα, τοὺς θωρακοφόρους, (ἐπεὶ ὁμαλή τε καὶ πλατεῖα ἡ ὁδός ἐστι,) τοὺς ταξιάρχους ἔχων ἐν μετώπῳ πάντα· ἡ δὲ τάξις ἐκάστη ἐφ' ἐνὸς ἵτω· ἀθρόοι γάρ οὖντες, καὶ τάχιστα καὶ ἀσφαλέστατα ἂν πορευοίμεθα. τούτου δὲ ἕνεκα, ἔφη, τοὺς θωρακοφόρους κελεύω ἡγείσθαι, ὅτι τοῦτο βαρύτατόν ἐστι τοῦ

στρατεύματος. τοῦ δὲ βαρυτάτου ἡγούμενου, ἀνάγκη ῥαδίως
ἔπεσθαι πάντα τὰ θάπτον ἰόντα· ὅταν δὲ τὸ τάχιστον ἡγῇται ἐν
νυκτί, οὐδέν ἐστι θαυμαστὸν καὶ διασπᾶσθαι τὰ στρατεύματα·
τὸ γὰρ προταχθὲν ἀποδιδράσκει.

II.—*Translate into English Prose.*

Uti citharædus, quum prodierit optime vestitus, palla inaurata indutus, cum chlamyde purpurea, coloribus variis intexta, et cum corona aurea magnis fulgentibus gemmis illuminata, citharam tenens exornatissimam, auro et ebore distinctam, ipse præterea forma et specie sit et statura apposita ad dignitatem; si, quum magnam populo commoverit his rebus expectationem, repente silentio facto, vocem emittat acerbissimam cum turpissimo corporis motu; quo melius ornatus et magis fuerit expectatus, eo magis derisus et contemptus ejicitur: ita, si quis, in excelso loco et in magnis ac locupletibus copiis collocatus, fortunæ muneribus et naturæ commodis omnibus abundabit; si virtutis, et artium, quæ virtutis magistræ sunt, egebit; quo magis ceteris rebus erit copiosus, et industrius, et expectatus, eo vehementius derisus et contemptus ex omni conventu bonorum ejicietur.

III.—*Translate into Latin Elegiacs.*

Where the light cannot pierce, in a grove of tall trees,
With my fair one as blooming as May,
Undisturb'd by all sound but the sighs of the breeze,
Let me pass the hot noon of the day.

When the sun, less intense, to the westward inclines, 5
For the meadows the groves we'll forsake,
And see the rays dance, as inverted he shines,
On the face of some river or lake.

Where my fairest and I on its verge as we pass,
(For 'tis she that must still be my theme) 10
Our shadows may view on the watery glass,
While the fish are at play in the stream.

IV.—*Translate into Latin Prose.*

From his ship Cæsar perceived the rocks covered with armed men. At this spot the sea was so close to these cliffs that a dart thrown from the heights could reach the beach. The place appeared to him in no respect convenient for landing. This description agrees with that which Q. Cicero gave to his brother, of coasts surmounted by immense rocks. Cæsar cast anchor, and waited in vain till the ninth hour for the arrival of the vessels which were delayed. In the interval he called together his lieutenants and the tribunes of the soldiers, communicated to them his plan, as well as the information brought by Volusenus, and urged upon them the execution of his orders instantaneously on a simple sign, as maritime war required, in which the manœuvres must be as rapid as they are varied. It is probable that Cæsar had till then kept secret the point of landing.

V.—*Greek Grammar.*

1. Explain the meaning of syncope, and mention some nouns of the third declension which suffer it. Decline one of them.
 2. Decline Ἡρακλῆς, γραῦς, and Ζεύς.
 3. What are the principal adjectives in *ος* of two terminations?
 4. What are the common forms of comparison in Greek? Give instances.
 5. Compare ἄλλος, μικρός, πολὺς, ῥᾶδιος, ὀλίγος.
 6. Are any words besides adjectives susceptible of comparison? From what do τόχιστα, μάλιστα, ἥκιστα, ἀνωτάτω, ἐγγυράτω, come?
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VI.—*Divinity.*

1. 'I am become like a bottle in the smoke.'—Psalm cxix. 83. Explain and illustrate this from the New Testament.

2. What names has the Holy Land received? What were its boundaries? Which of the Israelitish tribes were at its northern and southern boundaries? and which on the other side of the Jordan?

3. What parables occur in the Old Testament?

4. What is the first prophecy in the Bible? What event does it foreshadow, and what intimation does it give concerning it?

5. Explain the words Proselytes, Pharisees, Sadducees, Lawyers, Essenes, Publicans, Gnostics.

6. What is the subject of the Epistle to Philemon?

HINTS—THIRD WEEK.

I.

Cyrus gives directions for a march.

μετὰ—remark the difference of construction between *μετὰ* with a genitive and with an accusative.

ἑπιτηδεύς—means properly ‘fit,’ and when followed by an infinitive, the latter denotes the action in respect of which the fitness is predicated.

ὅσῳ . . . τοσούτῳ—*tantum . . . quantum*, denotes proportion.

ἐφ’ ἑνός—in single or Indian file.

καὶ διασπᾶσθαι—‘should be even (*or* quite) dispersed.’

ἀποδιδράσκει—the word is properly applied to runaway slaves; here, consequently, it means ‘gets away without being perceived by the main body.’

II.

The translation had better be broken up into parts. The only difficulty which it presents is owing to the length of the sentence, which is not agreeable to the genius of our language.

chlamys—this was an ornamental article of dress adopted by the Romans from the Greeks and Orientals. It was

a species of scarf, not square like the himation, but oblong, finer, thinner, and of more variegated colour.

ejicitur—sc., from the stage, is hissed off.

industrius—refers perhaps to his activity arising from the desire to show himself off.

III.

Line 2. *my fair one*, 'noster amor.'

„ 6. *we'll forsake*, 'advolitemus agros.'

„ 7. *shines inverted*, lumen, or jubar redditur amne; or use repercussus.

„ 12. *fish*, squamigerum genus.

IV.

covered with armed men, copias armatas collibus expositas.
—*a dart could reach the beach*, telum in litus adigi posset.—*not convenient*, minime idoneum.—*surmounted by immense rocks*, mirificis molibus munitis.—*manœuvres*, use the verb 'administror.'—*sign*, ad nutum.—*maritime war*, belli maritimi ratio.—*point of landing*, ubi appulsurus esset.

V.—VI.

See remarks on previous weeks and answers in Key.

PASSAGES—FOURTH WEEK.

I.—*Translate into English Prose.*

Erant hæ difficultates belli gerendi quas supra ostendimus, sed multa Cæsarem tamen ad id bellum incitabant; injuriæ retentorum equitum Romanorum, rebellio facta post dedicationem, defectio datis obsidibus, tot civitatum conjuratio, in primis ne hac parte neglectæ reliquæ nationes sibi idem licere arbitrarentur.

Itaque cum intelligeret omnes fere Gallos novis rebus studere, et ad bellum mobiliter celeriterque excitari, omnes

autem homines natura libertati studere, et conditionem servitutis odisse, priusquam plures civitates conspirarent partiidum sibi ac latius distribuendum exercitum putavit.

Erant ejusmodi fere situs oppidorum, ut posita in extremis lingulis promontoriisque neque peditibus aditum haberent, quum ex alto se æstus mutavisset, quod hic accidit semper horarum xii. spatio; neque navibus quod rursus minuente æstu naves in vadis afflictaerentur. Itaque utraque re oppidorum oppugnatio impediabatur, ac si quando magnitudine operis forte superati, extruso mari aggere ac molibus, atque his oppidi mœnibus adæquatis, suis fortunis desperare cœperant, magno numero navium appulso, cujus rei summam facultatem habebat, sua deportabant omnia, seque in proxima oppida recipiebant; ibi se rursus iisdem opportunitatibus loci defendebant.

II.—*Translate into Latin Elegiacs.*

Thrice the sad father tore thee from his heart
And thrice returned to bless thee and to part;
Thrice from his trembling lips he murmured low
The plaint that owned unutterable woe.

‘And weep not thus,’ he cried, ‘young Eleanor; 5
My bosom bleeds, but soon shall bleed no more;
Swift shall this half extinguished spirit burn,
And soon these limbs to kindred dust return.
But not, my child, with life’s precarious fire
The immortal ties of Nature shall expire; 10
These shall resist the triumph of decay
When Time is o’er, and worlds have passed away.’

III.—*Translate into Greek Prose.*

How stupid it is, my good sir, if you can’t understand this, that a rich man, should he be even as rich as Croesus, if he has to dine by himself is no better than a pauper, and if he takes his walks unattended by a follower looks like a beggar, just as a soldier without his armour is held in less

honour, and a horse without his trappings, so a rich man without a follower is held to be a mean and paltry fellow. And verily your rich man is adorned by his presence, but in no case does the company of the rich adorn his follower. Besides plainly enough it is no disgrace to him, as you say, to act as the other's follower, as an inferior waiting upon a superior. That however to keep a follower is as I say profitable, is clear from the fact that besides deriving great honour from his company, much security is obtained from his acting as a body-guard. For neither in battle would any one lightly attack a rich man while he stands by him; nor would any one soon be poisoned who had a follower, when the latter tastes the meat and drink beforehand.

IV.—*Translate into English Prose.*

*Ὡς ἄρα φωνήσας, βουλῆς ἐξῆρχε νέεσθαι.
οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν,
σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων· 5
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μὲν τ' ἔνθα ἄλῃς πεποτήγαι, αἱ δέ τε ἔνθα·
ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
ἡϊόνος προπάροιθε βαθείης ἐστιχώοντο
ἱλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφίσιν' Ὅσσα δεδήει, 10
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορὴ, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
κῆρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
σχοῖατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων. 15
σπουδῇ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἑδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔσθη, σκῆπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων.

V.—*Latin Grammar.*

1. Why do certain Latin grammarians wish to include the fourth under the third declension? Decline 'domus,'

specifying the unusual forms. Mention some feminines of this declension.

2. Mention some nouns of the third declension which invariably take *im* for *em* in the accusative singular, and some which occasionally do so.

3. What nouns of the third declension have *i* in the ab. sing., what *e* &c.?

4. What is meant by dative 'remotioris objecti'? What other name is given to the construction?

5. What is meant in the New Primer by adding to the common rule of concord between relative and antecedent — 'sed casu semper spectat suam clausulam'? For what rule in the old Eton is this substituted?

6. What is the 'accusativus limitationis'? Give instances.

VI.—*English Essay.*

Considerations in favour of the observance of the Sunday.

HINTS—FOURTH WEEK.

I.

Injuriae, &c.—this, remark, is the objective genitive, and of a peculiar nature; it is neither 'the injuries done by the equites' nor 'the injuries done to the equites.' The meaning is well illustrated by Livy iv. 32: '*Scelus legatorum contra jus gentium interfectorum.*' *natio*—a tribe; *gens*—a race, a people. *æstus*—the Romans had no regular word for 'tide,' with which, as dwellers by the Mediterranean, they were unacquainted. *extruso*—'shut out,' sc. by the dykes and moles. *his*—ablative, 'by these means.' *adæquatis*—ab. abs., from the transitive *adæquo*, literally, 'the walls being equalised;' i.e. 'the works being raised to the same height as the walls.'

II.

Line 3. *murmured low*, we may use the phrase, *novissima verba*.

„ 4. *unutterable woe*, *inexpletus dolor*.

„ 7. *spirit*, *flamma*, *ignis*, *lampas*.

The later lines require some expansion: *Si quid nexu junxit* (sc. *Natura*) *nullus annorum ordo valet dissociasse*, &c.

III.

if he has to dine, use the nom. of the participle.—*pauper*, *πένης*, beggar, *πτωχός*.—*a follower* (throughout), *παράσιτος*.—*armour*, *ὅπλα*.—*Besides plainly enough*, *ἄλλως δηλονότι*.—*body-guard*, *δορύφορος*.—*lightly*, *ῥαδίως*.

IV.

The Greek kings arise from council and convoke the whole army to hear their resolution

Verse 4. *ἀδινός*—from *ἄδην*, which again etymologists derive from *δήν*, an epithet of flies as well as bees. *εἶσι* is not from *εἰμί*, sum.

„ 10. *Ὅσσα* from *ὄψ*, properly a voice. Hence ‘Rumour,’ *proprie divinus*.

„ 13. *ἰζόντων*—seating themselves.

„ 14. *εἶποτε*—to see if ever they would restrain their shouts.

V.

See above. Madvig's Grammar will be found useful.

VI.

a. Shew first from the Old and New Testaments that it has the direct appointment and sanction of Almighty God: by precept and example.

b. Next show its temporal uses, for health and instruction.

c. Point out that the common sense of mankind has

always, even without divine ordinances, demanded something of the sort.

d. Quote any testimonies you may remember from approved authorities.

e. Draw the practical conclusion from the whole.

PASSAGES—FIFTH WEEK.

I.—*Translate into English Prose.*

παρῆν μὲν ὄχλος πᾶς Ἀχαιῶν στρατοῦ
 πλήρης πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγᾶς.
 λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
 λεκτοὶ τ' Ἀχαιῶν ἔκκριτοι νεανίαι, 5
 σκίρτημα μόσχου σῆς καθέξοντες χεροῖν,
 ἔσποντο· πλήρης δ' ἐν χεροῖν λαβὼν δέπας
 πάγχρυσον, ἔρρει χειρὶ παῖς Ἀχιλλέως
 χοὰς θανόντι πατρί· σημαίνει δ' ἐμοί,
 σιγὴν, Ἀχαιῶν παντὶ κηρῦξαι στρατῷ. 10
 κἀγὼ παραστὰς εἶπον ἐν μέσοις τάδε·
 σιγᾶτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς·
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.
 ὁ δ' εἶπεν· ὦ παῖ Πηλέως, πατήρ δ' ἐμός,
 δέξαι χοὰς μοι τάσδε κλητηρίους, 15
 νεκρῶν ἀγωγούς· ἐλθὲ δ', ὥς πίης μέλαν
 κόρης ἄκραιφνὲς αἶμ', ὃ σοι δωρούμεθα,
 στρατός τε, κἀγώ· πρεμενῆς δ' ἡμῖν γενοῦ,
 λῦσαι τε πρύμνας καὶ χαλινωτήρια
 νεῶν δὸς ἡμῖν, πρεμενοῦς τ' ἀπ' Ἰλίου 20
 νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.
 τοσαῦτ' ἔλεξε· πᾶς δ' ἐπηνύξατο στρατός.
 εἴτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν,
 ἐξεῖλκε κολεοῦ· λογάσι δ' Ἀργείων στρατοῦ
 νεανίαις ἔνευσε παρθένον λαβεῖν. 25
 ἡ δ', ὥς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον.

II.—*Translate into English Prose.*

Tandem nequicquam jumentis atque hominibus fatigatis, castra in jugo posita, ægerrime ad id ipsum loco purgato : tantum nivis fodiendum atque egerendum fuit. Inde ad rupem muniendam, per quam unam via esse poterat, milites ducti, cum cædendum esset saxum, arboribus circa immanibus dejectis detruncatisque struem ingentem lignorum faciunt, eamque, cum et vis venti apta faciendo igni coërta esset, succendunt, ardentiaque saxa infuso aceto putrefaciunt. Ita torridam incendio rupem ferro pandunt, molliuntque anfractibus modicis clivos, ut non jumenta solum sed elephantum etiam deduci possent. Quatriduum circa rupem consumptum, jumentis prope fame consumptis : nuda enim fere cacumina sunt, et, si quid est pabuli, obruunt nives. Inferiora valles et apricos quosdam colles habent, rivosque prope silvas, et jam humano cultu digniora loca. Ibi jumenta in pabulum missa, et quies muniendo fessis hominibus data triduo : inde ad planum descensum, et jam locis mollioribus et accolarum ingeniiis.

III.—*Translate into Latin Prose.*

A. Bodily labour is of two kinds, either that which a man submits to for his livelihood, or that which he undergoes for his pleasure. The latter of them generally changes the name of labour for that of exercise, but differs only from ordinary labour as it rises from another motive. A country life abounds in both these kinds of labour, and for that reason gives a man a greater stock of health, and consequently a more perfect enjoyment of himself, than any other way of life.

B. Plutarch says very finely that a man should not allow himself to hate even his enemies, because, says he, if you indulge this passion in some occasions, it will arise of itself in others ; if you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you.

IV.—*Translate into Latin Elegiacs.*

The sturdy rock, for all his strength,
 By raging seas is rent in twain :
 The marble stone is pearst at length
 With little drops of drizzling rain :
 The ox doth yeeld unto the yoke :
 The steele obeyeth the hammer's stroke.

5

The stately stagge, that seemes so stout,
 By yalping hounds at bay is set ;
 The swiftest bird that flies about
 Is caught at length, in fowler's net ;
 The greatest fish, in deepest brooke
 Is soon deceived by subtil hooke.

10

V.—*Greek Grammar.*

1. What are the 'principal' and what the 'historic' tenses of the verb ? Which of them have two forms ? By what name are they known ?
2. What forms of its own has the middle voice ? What are its special meanings ?
3. What contractions take place in pure contracted verbs ? What tenses do they contract ?
4. Give the rule for the terminations of the third person dual and the third person plural.
5. How are the three aorists of the three voices respectively formed ? And the three perfects ?
6. Give instances of some irregularities in the use of the augment.

VI.—*Divinity.*

1. What is the meaning of the word Bible ? Why are its divisions called Old and New Testament ? When was it divided into chapters and verses ? What may be said for and against the division ?
2. What were the three kinds of animal sacrifice in the public worship of the Jews ? How did the sacrifice of Christ differ from them ?

3. Shew from Scripture the truth of the following proverbs:—

- a. The sacrifice of the wicked is an abomination unto the Lord.
- b. He that spareth his rod hateth his son.
- c. Pride goeth before destruction.

4. Write a brief biography of John the Baptist; and point out the subject of his teaching.

5. Under what circumstances did our Lord ever discourage an application to himself; and when is it recorded that he gave offence to others?

HINTS—FIFTH WEEK.

I.

A description of Polyxena being sacrificed at the tomb of Achilles to secure a favourable return for the Greeks after the fall of Troy.

- Verse 4. ἔσθησε—note the force of the first aorist. ἐγὼ—these particulars are related by the Greek herald Talthybius to Hecuba.
- „ 6. μόσχου—a young creature of any sort; here applied even to the human race.
- „ 8. ἔρρει—the 'intransitive meaning is much more common: here however it is transitive—'let flow, poured.'
- „ 12. σῖγα, adverb; σίγα, imperative 2nd person; σιγῇ, 3rd person sing. present; σιγά, noun substantive, Doric for σιγή.
- „ 23. κώπης—the genitive of the part affected—'by the hilt.'
- „ 26. ἐφράσθη—cognovit, 'was made aware of it;' from φράζω, to tell.

II.

A description of Hannibal's passage over the Alps. It is rather inconsistent, and illustrates Livy's rhetorical way of writing, without very exact care in his descriptions.

munientiam—here the idea of fortification is plainly inadmissible, as the word means any military work; the lexicons rightly give, ‘to make a road passable.’ *aceto*—this is ridiculous; primitive rocks don’t yield to vinegar, and if they did, where could a sufficient quantity have been obtained? Juvenal deservedly laughs at our author: ‘Diducit scopulos, et montem rumpit aceto.’ *nuda cacumina*—a few lines back they were covered ‘*immanibus arboribus*.’

III.

A. *livelihood*, quo victum compararet.—*changes the name*, &c., *exercitatio* nec amplius labor appellatur.—*more perfect enjoyment*, &c., *vitâ potissimum frui*.

B. *says very finely*, *præclara sane sententia*.—*in some occasions*, vel *interdum*.—*contract a vicious habit*, in *pravitatem* vel *pravos mores incidere*.—*by degrees*, *sensim*.

IV.

The ox, &c., better to transpose these lines.—*steel*, *chalyben*.—*hammer*, *malleus*.—*the yoke*, *jugum*.—*stately*, we may say, *cornibus arboreis*.—*fowler’s net*, *aucupis arte*.—*subtil hooke*, *hamosis cibis*.

V.—VI.

See former weeks.

PASSAGES—SIXTH WEEK.

I.—*Translate into English Prose.*

ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
 ἐκοῦσα θνήσκω· μή τις ἄψηται χροὸς
 τοῦ ‘μοῦ· παρέξω γὰρ δέρην εὐκαρδίως.
 ἐλευθέραν δέ μ’, ὥς ἐλευθέρι θάνω,
 πρὸς θεῶν, μεθέντες, κτείνατ’· ἐν νεκροῖσι γὰρ

δούλη κεκλησθαι, βασιλὶς οὖς', αἰσχύνομαι.
 λαοὶ δ' ἐπερρόθησαν· Ἀγαμέμνων τ' ἀναξ
 εἶπεν μεθεῖναι παρθένον νεανίαις·
 οἱ δ', ὥς τάχιστ' ἤκουσαν ὑστάτην ὅπα,
 μεθῆκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος. 10
 * * * * *
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χειρῶν
 φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυράν,
 κορμούς φέροντες πευκίνους· ὁ δ' οὐ φέρων, 15
 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·
 ἔστηκας, ὦ κάκιστε, τῇ νεανίδι
 οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;
 οὐκ εἴ τι δώσων τῇ περισσ' εὐκαρδίῳ,
 ψυχὴν τ' ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγω 20
 παιδὸς θανούσης· εὐτεκνωτάτην δὲ σέ
 πασῶν γυναικῶν δυστυχεστάτην θ' ὀρῶ.

II.—Translate into English Prose.

Rapta sinu matris, quam jam prope sola fovebat,
 Fortis, et infelix, et plus quam fœmina, virgo
 Ducitur ad tumulum, diroque fit hostia busto.
 Quæ memor ipsa sui, postquam crudelibus aris
 Admota est, sensitque sibi fera sacra parari; 5
 Utque Neoptolemum stantem, ferrumque tenentem,
 Inque suo vidit figentem lumina vultu :
 ' Utere jamdudum generoso sanguine,' dixit ;
 ' Nulla mora est ; at tu jugulo, vel pectore telum
 Conde meo ' (jugulumque simul, pectusque retexit) ; 10
 ' Scilicet aut ulli servire Polyxena ferrem,
 Aut per tale sacrum numen placabitur ullum :
 Mors tantum vellem matrem mea fallere posset.
 Mater obest, minuitque necis mihi gaudia ; quamvis
 Non mea mors illi, verum sua vita gemenda est. 15
 Vos modo, ne Stygios adeam non libera manes,
 Este procul, si justa peto ; tactuque viriles

Virgineo removete manus ; acceptior illi,
 Quisquis is est, quem cæde mea placare paratis,
 Liber erit sanguis ; si quos tamen ultima nostri 20
 Verba movent oris, Priami vos filia regis,
 Non captiva, rogat : genetrici corpus inemptum
 Reddite ; neve auro redimat jus triste sepulcri,.
 Sed lacrymis ; tunc, quum poterat, redimebat et auro.'

III.—*Translate into Latin Elegiacs.*

Yea, man himselfe, unto whose will
 All things are bounden to obey,
 For all his wit and worthie skill,
 Doth fade at length and fall away.
 There is nothing but Time doth it waste ; 5
 The heavens, the earth consume at last.

But Vertue sits triumphing still
 Upon the throne of glorious fame ;
 Though spiteful death man's body kill,
 Yet hurts he not his vertuous name : 10
 By life and death what so betides,
 The state of Vertue never slides.

IV.—*Translate into Greek Prose.*

Cheirisophus, journeying on in safety by the sea-side, arrives at the harbour of Calpe. But Xenophon's cavalry, as he was proceeding through the interior of the country, in an advanced movement light upon certain old men journeying to some place or other. And when they were brought before Xenophon, he questions them whether they had seen anything of another army—Greek, that is to say—anywhere about. They told him all that had happened, and how that they are now besieged on the top of a hill, and the Thracians all gathered into a circle around them. Thereupon he kept these men under very close guard, that they might serve

as guides whithersoever it might be needful to go: but after setting ten sentinels, he collected the soldiers and addressed them thus.

V.—*Latin Grammar.*

1. What is the gerundive? and what is its construction?
 2. Name the indefinite pronouns most commonly in use.
 3. Decline *iste*, *ipse*, *alius*.
 4. What are the adjectival pronouns which independently of the possessive have reference to the *size*, *number*, or *quality* of a person or thing?
 5. Express with *precision* the time indicated by the various tenses of the indicative mood.
 6. Mention some duplicate forms of the verb *esse*, pointing out which are archaic or obsolete. From what are the two forms of *sum* derived?
-

VI.—*English Essay.*

‘In eadem re utilitas et turpitudine non esse potest.’—*Cicero*.

HINTS—SIXTH WEEK.

I.

This passage is a continuation of the extract from Euripides given in the preceding week.

Verse 10. *οὐπερ* refers to an antecedent governed by *ὅσα*, and is itself governed by *κράτος*.

„ 14. *βάλλω*—used like our verb ‘to pelt,’ but with a good sense here.

„ 16. *ἀκούω*—used like ‘audio’ sometimes in Latin, ‘to hear oneself called.’

II.

A description of the same scene from Ovid. The passage is in part imitated from the above, and presents no difficulty.

prope sola—because she was now nearly the only remaining child of Hecuba. *scilicet*—ironical.

III.

unto whose will, cui parent magistro.—consume at last. We may say ‘perish,’ or ‘pass away.’—*sits triumphing, sedet in solio, vivens post fata.*—*betides, si qua ferat pericla.*—*never slides, manet inviolata.*

IV.

journeying on, πορευόμενος.—interior of the country, *διὰ μεσογείας.*—whether they had seen anything, *εἴ που ᾔσθηνται.*—gathered into circle, *περικεκυκλωμένοι.*—a guide, *ἡγεμών.*—set look-outs, *σκοποὺς καταστήσας.*

V.

See former weeks.

VI.

These words condemn the maxim of doing evil that good may come.

Show in the first place that it is contrary to the nature of things that good should come out of evil—as is the tree so is its fruit—not grapes from thorns or figs from thistles.

Evil has a natural tendency to prolong and perpetuate itself. No sin is ever without its progeny.

The evil is at any rate certain, the possible good at best an uncertainty. Search for examples in the Bible, where there are many, and in history quotations also; and from Shakspeare in the trial scene, ‘Merchant of Venice.’ Practical conclusion.

PASSAGES—SEVENTH WEEK.

I.—*Translate into Latin Prose.*

Such a divided form of government would have proved a source of discord between the most affectionate brothers. It was impossible that it could long subsist between two implacable enemies, who neither desired nor could trust a reconciliation. It was visible that one only could reign, and that the other must fall; and each of them, judging of his rival's designs by his own, guarded his life with the most jealous vigilance from the repeated attacks of poison or the sword. Their rapid journey through Gaul and Italy, during which they never ate at the same table, or slept in the same house, displayed to the provinces the odious spectacle of fraternal discord.

II.—*Translate into English Prose.*

"Ὑδωρ τε ἐν ἀνάγνῃ κινῆσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους, προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρῆσθαι. πᾶν δ' εἰκὸς εἶναι τῷ πολέμῳ καὶ δεινῷ τι κατειργόμενον ξύγγνωμόν τι γίγνεσθαι καὶ πρὸς τοῦ θεοῦ. καὶ γὰρ τῶν ἀκουσίῳν ἁμαρτημάτων καταφυγὴν εἶναι τοὺς βωμούς, παρανομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆναι, καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν ξυμφορῶν τι τολμήσασιν. τοὺς τε νεκροὺς πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιῶντας ἀποδιδόναι, ἀσεβεῖν, ἢ τοὺς μὴ ἐθέλοντας ἱεροῖς τὰ πρέποντα κομίζεσθαι. σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν, μὴ ἀπιούσιν ἐκ τῆς Βοιωτῶν γῆς, οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ᾗ δὲ δορὶ ἐκτῆσαντο· ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι.

Οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσίν, ἀπιόντας ἐκ τῆς ἑαυτῶν, ἀποφέρεισθαι τὰ σφέτερα· εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γινώσκειν τὸ ποιητέον, νομίζοντες τὴν μὲν Ὀρωπίαν, ἐν ᾗ τοὺς νεκροὺς ἐν μεθορίοις τῆς μάχης γενομένης κεῖσθαι ξυνέβη, Ἀθηναίων κατὰ τὸ ὑπήκοον εἶναι, καὶ οὐκ ἂν αὐτοὺς βία σφῶν κρατῆσαι αὐτῶν· οὐδ' αὖ ἐσπένδοιτο δῆθεν

ὑπὲρ τῆς ἐκείνων· τὸ δὲ ἐκ τῆς ἑαυτῶν, εὐπρεπὲς εἶναι ἀποκρίνασθαι, ἀπιόντας καὶ ἀπολαβεῖν ἃ ἀπαιτοῦσιν. ὁ δὲ κήρυξ τῶν Ἀθηναίων ἀκούσας ἀπῆλθεν ἄπρακτος.

III.—*Translate into Latin Elegiacs.*

A.

Siren. ‘Come, worthy Greek, Ulysses, come!
 Possess these shores with me!
 The winds and waves are troublesome,
 But here we may be free.
 Here we may sit and view their toil 5
 That labour in the deep;
 Enjoy the day in mirth the while,
 And spend the night in sleep.’

Ulysses. ‘Fair nymph, if fame or honour were
 To be attained with ease, 10
 Then would I come and rest with thee,
 And leave such toils as these;
 But here it dwells, and here must I
 With dangers seek it forth:
 To spend the time luxuriously 15
 Becomes not men of worth.’

For Latin Epigram.

B. ‘Too much adorning of thy face
 Is but a cruel skill;
 ’Tis but the poisoning of the dart,
 Too sure alone to kill.

IV.—*Translate into Greek Iambics, in the style of Æschylus.*

Then straight commands that, at the warlike sound
 Of trumpets loud and clarions, be uprear’d
 His mighty standard: that proud honour claim’d
 Azazel, as his right; a cherub tall,

Who forthwith from the glittering staff unfurl'd 5
 The imperial ensign ; which, full high advanced,
 Shone like a meteor, streaming to the winds,
 With gems and golden lustre rich emblazed,
 Seraphic arms and trophies ; all the while
 Sonorous metal blowing martial sounds, 10
 At which the universal host up-sent
 A shout that tore Hell's concave, and beyond
 Frighted the realm of Chaos, and old Night.

V.—*History Questions.*

(From College Examination Papers.)

1. State briefly the extent and results of the conquests of Alexander the Great, and their effects upon the world.
2. A short life of Pericles, Xanthippus, Brasidas, Epaminondas, Solon, and Gylippus.
3. Give some account of Sertorius, Marcellus, Crassus, and Lepidus.
4. The history of Argos, Babylon, Corinth, and Tyre.
5. The origin of the English Parliament ; mark, with dates, some of the successive steps of its increase in extent, and the growth of its privileges.
6. The dates and brief notices of Belisarius, Charles Martel, Charles the Bold of Burgundy, John Hampden, St. Louis, Laud.
7. Where are the following places, and with what events are they connected ? — Cunaxa, the Metaurus, Aquæ Sextiæ, Ipsus, Bosworth, Culloden, Flodden, and Jotapata.

VI.—*Divinity Questions for Sunday.*

1. Where are the following passages, and in what context do they occur ?—
 - a. He that ruleth over men must be just: ruling in the fear of God.

- b. Let not this thing displease thee; for the sword devoureth one as well as another.
- c. Thy hands were not bound, nor thy feet put in fetters.
- d. Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
- e. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?

2. In what passages of the Old and New Testament are the duties of the young principally enforced?

3. The dates of the following persons and documents:—David, Hezekiah, Belshazzar, Malachi, Judas Maccabæus, Herod the Great, the Gospel of St. John, the Second Epistle to Timothy, the Apocalypse, St. Ignatius, St. Cyprian, St. Augustine of Canterbury, the Venerable Bede, Gregory VII., Wycliffe, Jerome of Prague, Innocent III., Paul IV. Mention briefly who each person was, and what each document is.

4. Translate and explain Matt. xxiii. 2-7 — ἐπὶ τῆς Μωσέως . . . ῥαββί, ῥαββί.

HINTS—SEVENTH WEEK.

I.

Divided form of government, principatûs societas.—desired nor could trust, concordiam neque pacisci, neque pactæ confidere vellent.—dined at the same table, neque una cœnabant, nec sub eodem tecto dormiebant.

II.

This chapter is an excellent *πρᾶξις* in the use of the Greek pronouns. The speakers it will be remembered were the Athenians in the person of their herald, *ἐκείνους* consequently are the Bœotians, and so on as the speakers change.

χρῆσθαι—it is simpler to understand τῷ ὕδατι, but some supply τῇ ἀνάγκῃ.

τοῦ θεοῦ—Apollo, who had a temple at Delium which the Athenians were occupying.

κακοῖς—masculine, as is plain from what follows in the next clause.

ἔξιόντας—considering it a right thing to do.

τα μὴ πρέποντα—because an idea of pollution attached to corpses.

ἀναιρεῖσθαι—Poppo says this infin. does not depend upon ἐλπῆν (with which it is usually construed), but with σπένδουσιν, ‘make a truce to recover.’ Compare Thuc. iv. 114.

τὸ ποιητέον—implying they might take them if they could, and had no need to send a herald to treat.

κατὰ τὸ ὑπήκοον—the scholiast has, διὰ τὸ ὑπήκοον, ὅτι τοῖς Ἀθηναίοις ὑπήκοος ἦν.

III.

Worthy Greek, Argolicum decus.—possess, tene.—view their toil. Imitate Lucretius: ‘e terrâ spectare labores.’—if, then would I, si liceret . . . peterem.—leave, aliis darem.—with danger, discrimine multo.—men of worth, a periphrasis must be resorted to.—luxuriously, use ‘deliciæ.’

The Epigram may be included in two lines; but perhaps better in four lines.

IV.

To uprear the standard, τῆς συμπλοκῆς το σῆμα κουφίσαι.—Azazel, Ἀζαζήλος, μέγας τύπος.—unfurled from the staff, ἀναπέτασας ἐκ δόρατος.—imperial ensign, τύραννον σῆμα.—Seraphic trophies, ‘inscribed (ἐγγεγραμμένον) with memorials of ancient victories.’—sonorous metal, &c., προθυμίαν παρεῖχε κόχλος χαλκῆλατος.

V.—VI.

See Key.

PASSAGES—EIGHTH WEEK.

I.—*Translate into English Prose.*

Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, οἷς Ἀνδροσθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα· καὶ Λακεδαιμόνιοι τοῦ ἱεροῦ ὑπὸ Ἡλείων εἵρχθησαν, ὥστε μὴ θύειν μηδ' ἀγωνίζεσθαι, οὐκ ἐκτίνοντες τὴν δίκην αὐτοῖς, ἣν ἐν τῷ Ὀλυμπιακῷ νόμῳ Ἡλεῖοι κατεδικάσαντο αὐτῶν, φάσκοντες σφᾶς ἐπὶ Φύρκον τε τεῖχος ὅπλα ἐπενεγκεῖν καὶ ἐς Λέπρεον αὐτῶν ὀπλίτας ἐν ταῖς Ὀλυμπιακαῖς σπονδαῖς ἐσπέμψαι. ἡ δὲ καταδίκη δισχίλιαί μναὶ ἦσαν, κατὰ τὸν ὀπλίτην ἕκαστον δύο μναὶ, ὥσπερ ὁ νόμος ἔχει. Λακεδαιμόνιοι δὲ πρέσβεις πέμψαντες ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι, λέγοντες μὴ ἐπηγγέλλαι πω ἐς Λακεδαίμονα τὰς σπονδάς, ὅτ' ἐσέπεμψαν τοὺς ὀπλίτας. Ἡλεῖοι δὲ τὴν παρ' αὐτοῖς ἐκεχειρίαν ἥδη ἔφασαν εἶναι (πρώτοις γὰρ σφίσιν αὐτοῖς ἐπαγγέλλουσι), καὶ ἡσυχάζόντων σφῶν καὶ οὐ προσδεχόμενων, ὥς ἐν σπονδαῖς, αὐτοὺς λαθεῖν ἀδικήσαντας. οἱ δὲ Λακεδαιμόνιοι ὑπελάμβανον ὡς χρεῶν εἶναι αὐτοὺς ἐπαγγεῖλαι ἔτι ἐς Λακεδαίμονα, εἰ ἀδικεῖν γε ἥδη ἐνόμιζον αὐτούς, ἀλλ' οὐχ ὥς νομίζοντας τοῦτο δρᾶσαι, καὶ ὅπλα οὐδαμῶσε ἔτι αὐτοῖς ἐπενεγκεῖν. Ἡλεῖοι δὲ τοῦ αὐτοῦ λόγου εἶχοντο, ὥς μὲν οὐκ ἀδικοῦσι, μὴ ἂν πεισθῆναι· εἰ δὲ βούλονται σφίσιν Λέπρεον ἀποδοῦναι, τό τε αὐτῶν μέρος ἀφιέναι τοῦ ἀργυρίου, καὶ ὁ τῷ θεῷ γίγνεται, αὐτοὶ ὑπὲρ ἐκείνων ἐκτίσειν.

II.—*Translate into Latin Prose.*

There is a story in the Arabian Nights' Tales of a king who had long languished under an ill habit of body, and had taken an abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method: he took a hollow ball of wood, and filled it with several drugs, after which he closed it up so artificially that nothing appeared. He likewise took a mallet, and having hollowed the handle, he enclosed in them several drugs, after the same manner as in the ball itself. He then ordered the Sultan who was his patient to

exercise himself early in the morning with these rightly prepared instruments till such time as he should sweat ; when, as the story goes, the virtue of the medicaments perspiring through the wood had so good an effect upon the Sultan's constitution, that they cured him of an indisposition, which all the compositions he had taken inwardly had been unable to remove.

III.—*Translate into Greek Iambics, in the style of Æschylus.*

All in a moment through the gloom were seen
 Ten thousand banners rise into the air,
 With orient colours waving : with them rose
 A forest huge of spears, and thronging helms
 Appeared and serried shields in thick array 5
 Of depth immeasurable ; anon they move
 In perfect phalanx to the Dorian mood
 Of flutes and soft recorders ; such as raised
 To height of noblest temper heroes old
 Arming to battle ; and instead of rage 10
 Deliberate valour breathed, firm and unmoved
 With dread of death to flight or foul retreat.

IV.—*For English Essay.*

The effects and nature of the Drama.

V.—*Translate into English Prose.*

'Dî maris et terræ tempestatumque potentes,
 Ferte viam vento facilem et spirate secundi.'
 Crebrescunt optatæ auræ, portusque patescit
 Jam propior, templumque adparet in arce Minervæ.
 Vela legunt socii et proras ad litora torquent. 5
 Portus ab Euroö fluctu curvatus in arcum ;
 Objectæ salsa spumant adspergine cautes ;
 Ipse latet ; gemino demittunt brachia muro
 Turriti scopuli, refugitque ab litore templum.

Quattuor hic, primum omen, equos in gramine vidi 10
 Tondentes campum late, candore nivali.
 Et pater Anchises : ‘ Bellum, O terra hospita, portas ;
 Bello armantur equi, bellum hæc armenta minantur.
 Sed tamen idem olim curru succedere sueti
 Quadrupedes et frena jugo concordia ferre : 15
 Spes et pacis,’ ait. Tum numina sancta precamur
 Palladis armisonæ, quæ prima accepit ovantis,
 Et capita ante aras Phrygio velamur amictu ;
 Præceptisque Heleni, dederat quæ maxima, rite
 Junoni Argivæ jussos adolemus honores. 20

VI.—*Divinity Questions for Sunday.*

1. How were the following persons related to David ?—
 Ruth, Zeruah, Joab, Asahel, Amasa, Jonadab.
 2. Mention some of the events of Scripture history
 connected with the following places: Esdraelon, Ezion-
 geber, Ephesus, Philippi.
 3. Define Parable and Miracle.
 4. Translate Acts xvii. 2–8, and 22–32. (From *κατὰ δὲ*
... Ἰησοῦν, and from *Σταθεὶς δὲ ... νεκρῶν*.)
-

HINTS—EIGHTH WEEK.

I.

Ὀλύμπια—the Olympic festival.

αὐτοῖς—sc. τοῖς Ἑλλείοις. Great care must be taken with
 the pronouns from this to the close of the passage, and
 the names of the parties to whom they refer should be
 specified in the translation.

τειχος—here as in several other places in Thucydides, a
 detached fort.

Ὀλυμπ. σπονδαῖς—a truce imposed upon all belligerents
 during the celebration of the Olympic festival, some-
 thing resembling the ‘Truce of God’ in the Middle Ages.

ἤδη εἶναι—was already in operation.

ὑπελάμβανον—took them up on this point. Their argument was, if the Eleans thought the Lacedæmonians were wronging them, they would have put a stop to all further proceedings concerning the truce, and would not have come to Lacedæmon and proclaimed it.

II.

Arabian Nights' Tales, eo libro qui 'Noctes Arabum' inscribitur.—*hollow ball of wood*, ligneam pilam cavatam.—*mall*, malleus.—*rightly prepared*, ad rem apparatus.—*patient*, ægrotanti.—*had such an effect*, in regis corpore tantum effecisse.—*compositions*, potionum.

III.

Line 1. *were seen*, ἰδεῖν ἦν.

„ 2. *banners rise into the air*, σήματ' αἰωρούμενα.

„ 4. *a forest of spears*, ἐγγέων στάχυν: this part may receive some Æschylean phrases to fill up the sense.

„ 7. *Dorian mood*, Δωρικῆς ὑπὸ φόρμιγγος.

„ 8. *flute*, λωτός.

„ 11. *deliberate valour*, φρόνημα ἐχέγγυον.

IV.

This Essay is given in the Key, from which Hints may be given at the discretion of the Teacher.

V.

facilem—a fair course before the wind. *jam propior*—as it draws nearer to us, the opening of the harbour enlarges. *turriti* probably means that the rocks had pinnacles resembling towers. *refugit*—seen from the sea the temple appeared to be quite on the shore; as they approached, it was discovered to be much further inland; *frena concordia*—trained to obey the rein.

VI.

See Key.

PASSAGES—NINTH WEEK.

I.—*Translate into Latin Elegiacs.*

(Continued from p. 29.)

Siren. ‘Ulysses, do not be deceived
 With that unreal name :
 This honour is a thing conceived,
 And rests on others’ fame ;
 Begotten, only to molest 5
 Our peace, and to beguile
 The best thing of our life, our rest,
 And give us up to toil.’

Ulysses. ‘Delicious nymph, suppose there were
 No honour, or report, 10
 Yet manliness would scorn to wear
 The time in idle sport.
 For toil does give a better touch
 To make us feel our joy,
 And ease finds tediousness as much 15
 As labour yields annoy.’

Siren. ‘Then pleasure likewise seems the shore
 Whereto tends all our toil ;
 Which you forego to make the more,
 And perish oft the while. 20
 Who may disport them variously
 Find never tedious day ;
 And ease may have variety,
 As well as action may.’

II.—*Translate into Latin Prose.*

A. We may presume that some insurmountable difficulty, the fatigue, perhaps, or the disobedience of the conquerors, prevented Claudius from completing in one day the destruction of the Goths. The war was diffused over the provinces of Moesia, Thrace, and Macedonia, and its opera-

tions drawn out into a variety of marches, surprises, and tumultuary engagements, as well by sea as by land. When the Romans suffered any loss, it was commonly occasioned by their own cowardice or rashness; but the superior talents of the emperor, his perfect knowledge of the country, and his judicious choice of measures as well as officers, assured on most occasions the success of his arms.

B. The loss of their fleet, which was either taken or sunk, had intercepted the retreat of the Goths. A vast circle of Roman posts, distributed with skill, supported with firmness, forced the barbarians into the most inaccessible parts of Mount Hæmus, where they found a safe refuge, but a very scanty subsistence. During the course of a rigorous winter, in which they were besieged by the emperor's troops, famine and pestilence, desertion and the sword, continually diminished the imprisoned multitude.

III.—*Translate into English Prose.*

Πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
 πάντων δὲ ἔστι χρημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,
 οὐτ' ἂν δυναίμην μήτ' ἐπιστάμην λέγειν.
 γένοιτο μέντ' ἂν χᾶτέρῳ καλῶς ἔχον. 5
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ
 λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων.
 ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε, 10
 τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
 πασῶν γυναικῶν ὡς ἀναξιώτατῃ
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει.
 ἥ τις τὸν αὐτῆς ἀντάδελφον ἐν φοναῖς
 πεπτῶτ' ἄθαπτον μήθ' ὑπ' ὤμηστων κυνῶν 15
 εἶας' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινός.
 οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
 τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.
 ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
 οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον. 20

IV.—*Translate into Greek Iambics.*

I could be well moved, if I were as you ;
 If I could pray to move, prayers would move me ;
 But I am constant as the northern star,
 Of whose true-fixed and resting quality
 There is no fellow in the firmament. 5
 The skies are painted with unnumbered sparks :
 They are all fire, and every one doth shine :
 But there's but one in all doth hold his place :
 So in the world : 'tis furnished well with men ;
 And men are flesh and blood and apprehensive ; 10
 Yet, in the number I do know but one
 That unassailable holds on his rank,
 Unshaked of motion ; and that I am he,
 Let me a little shew it even in this :
 That I was constant Cimber should be banished, 15
 And constant do remain to keep him so.

V.—*Grammatical and Critical Questions.*

1. Translate the following passages, and explain how they are reconciled with the rules regulating the consecution of moods and tenses.

α. πολὺν δὲ σὺν ἑμοὶ χρυσὸν ἐκπέμπει λάθρα
 πατήρ, ἴν', εἴ ποτ' Ἰλίου τείχῃ πέσοι,
 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.—Eur. *Hec.* 10–12.

β. κτανὼν μ' ἐς οἶδμ' ἄλδος
 μεθῆχ', ἴν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.—*Ib.* 26–7.

γ. ἔδεια μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς,
 Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν,
 γόνοντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
 Φρυγῶν ἐς αἶαν αὖθις ἄρειαν στόλον
 κᾶπειτα Θρήκης πεδία τρίβοιεν τάδε
 λεηλατοῦντες.—*Ib.* 1138–43.

δ. τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμαντὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς ;—*Ædip. R.* 1393.

2. Translate the following, explaining the construction.

a. φοβὸς εἰ πείσω δέσποιναν ἐμήν.—Eurip. *Med.* 184.

β. νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν.

Thuc. iii. 53.

γ. μὴ τρέσης, ὅπως σέ τις
σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίου.

Eurip. *Herac.* 249.

δ. ὄρα, μὴ μάτην κόμπος ὁ λόγος εἶη.—Herod. vii. 103.

ε. ὄρα μὴ ποιεῖ, ὄρα μὴ ποιή, ὄρα μὴ ποιήσῃ.

3. Explain the phrases—

a. Tu quotus esse velis, rescribas.

b. Quæ tua virtus, expugnabis.

c. Conjuravere pauci contra rempublicam, de qua
quam brevissime dicam.

d. Illam ulciscuntur mores sui.

e. Bacchanalia vivere.

f. Quidquid id est, timeo Danaos.

VI.—Divinity Questions for Sunday.

1. When and in what connection do the following passages occur?

a. Is thy servant a dog that he should do this great thing?

b. Thou art not far from the kingdom of God.

c. With my staff I passed over this Jordan.

d. Thou art weighed in the balance and found wanting.

e. The strength of Israel will not lie, nor repent.

f. The Lord is a man of war.

g. For the transgression of my people was he stricken.

2. Who were the following persons?—Korah, Abner, Barak, Amasa, Hoshea, Gedaliah, Agabus, Salome, Apollos.

3. Why were the following places so called?—Bethel, Penuel, Ebenezer, Ramoth-lehi, Galeed, Kirjath-arba, Mahanaim, Succoth, Mizpah, Beersheba, Meribah, Zoar, Gilgal, Eshcol.

4. Translate Luke xi. 49-54 (from διὰ τοῦτο . . . αὐτοῦ), and Acts xxv. 17-21 (from συνελθόντων . . . Καίσαρα).

HINTS—NINTH WEEK.

I.

- Line 1. *Ulysses*, bonus Æolides, place in second verse.—*deceived*, 'induced by the name of pretended honour.'
- „ 3. *a thing conceived*, fictum nomen.
- „ 4. *rests on others' fame*, 'is born and perishes on the judgment of others' (abl.).
- „ 7. *rest*, pl. otia.
- „ 11. *manliness*, vir fortis.
- „ 13. *give a better touch*, Auget opus dulcissima munera.
- „ 15. *tediousness*, tædia.
- „ 21. *disport*, Gaudia qui variat.

II.

A. *We may presume*, verisimile est.—*complete destruction*, ad internecionem delere.—*surprises*, incursionibus subitis.—*drawn out*, trahebatur.—*cowardice or rashness*, ignavia vel temeritas.—*talents*, rei militaris scientia.—*measures as well as officers*, locis legatisque caute eligendis.

B. *posts*, stationibus.—*desertion and the sword*, fuga et cæde.

III.

οὐτ' ἂν . . . μήτε—be careful to give the correct force to the two different negative particles. σοῦ—observe that this stands first in the sentence, because emphatic in this place. λόγοις τοιοῦτοις—a somewhat unusual form of expression—'in regard to, or in respect of, such expressions as will be unpleasant (note μή) for you to hear.' κτήμα—literally, an acquisition; from κτάομαι. τιμώτερον—from τιμή, price, 'more precious.'

IV.

Line 1. Use the present participle of εἰμι followed by the imperfect with ἄν.

- „ 2. 'For a prayer moves one accustomed to pray,'
 λιπαρεῖν.
 „ 3. *northern star*, ' Ἀρκτοῦρος.—constant, ἀστεμφῶς.
 „ 6. *painted with sparks*, αἰγαῖς ποικίλλεται.
 „ 9. *so in the world*, 'so the world is full of unnumbered
 beings,' φωτῶν.
 „ 10. *apprehensive*, 'to whom there is a share of (μέτα
 for μέτεστι) flesh, &c., and mind.'
 „ 13. *unshaked of motion*, φορᾶς ἀκραιφνής.
 „ 16. *constant remain*, καὶ νῦν ὁμοίως καὶ τότε.

V.—VI.

See Key.

 PASSAGES—TENTH WEEK.
I.—*Translate into Latin Prose.*

A. How much you have traversed ! I must resume my seven-leagued boots and journey to Palestine, which your description mortifies me not to have seen more than ever. I still sigh for the Ægean ! Shall you not always love its bluest of all waves and brightest of all skies ? You have awaked all the gipsy in me. I long to be restless again, and wandering ; see what mischief you do : you won't allow gentlemen to rest quietly at home. I will not wish you success and fame, for you have both, but all the happiness that even these cannot always give.

B. When Aurelian assumed his seat, his manly grace and majestic figure taught the barbarians to revere the person as well as the purple of their conqueror. The ambassadors fell prostrate on the ground in silence. They were commanded to rise and permitted to speak. By the assistance of interpreters they extenuated their perfidy, magnified

their exploits, expatiated on the vicissitudes of fortune and the advantages of peace ; and, with an ill-timed confidence, demanded a large subsidy as the price of the alliance which they offered to the Romans.

II.—*Translate into English Prose.*

Οἱ δὲ Πελοποννήσιοι αἰσθόμενοι, ἐν ταρσοῖς καλάμου πηλὸν ἐνειλλοῦντες ἐσέβαλλον ἐς τὸ διηρημένον, ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῖτο. οἱ δὲ ταύτῃ ἀποκληρόμενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ' ἐκ τῆς πόλεως ὀρύξαντες, καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα, ὑφείλκον αὖθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἦσσαν ἀνύτειν, ὑπαγομένον αὐτοῖς κάτωθεν τοῦ χώματος καὶ ἰζάνοντος αἰὲ ἐπὶ τὸ κενούμενον. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδόμημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ ἀρξάμενοι ἀπὸ τοῦ βραχέος τείχους ἐκ τοῦ ἐντὸς μηροειδὲς ἐς τὴν πόλιν προσφκοδόμενοι, ὅπως, εἰ τὸ μέγα τεῖχος ἀλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὖθις πρὸς αὐτὸ χοῦν, καὶ προχωροῦντας εἰσω διπλάσιόν τε πόνον ἔχειν καὶ ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι. ἅμα δὲ τῇ χώσει καὶ μηχανὰς προσῆγον τῇ πόλει οἱ Πελοποννήσιοι, μίαν μὲν ἢ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ τοὺς Πλαταιᾶς ἐφόβησεν, ἄλλας δὲ ἄλλῃ τοῦ τείχους, ἅς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶ δοκοὺς μεγάλας ἄρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραιῶν δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνελκύναντες ἐγκαρσίας, ὅποτε προσπεσεῖσθαι πῃ μέλλοι ἡ μηχανή, ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεισι καὶ οὐ διὰ χειρὸς ἔχοντες· ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

III.—*Translate into Latin Elegiacs.*

The lover too shuns business and alarms,
Tender idolater of absent charms.
Saints offer nothing in their warmest prayers
That he devotes not with a zeal like theirs.

This consecration of his heart, soul, time ; 5
 And ev'ry thought that wanders is a crime.
 In sighs he worships his supremely fair
 And weeps a sad libation in despair ;
 Adores a creature, and devout in vain
 Wins in return an answer in disdain. 10
 As woodbine weds the plant within her reach,
 Rough elm, or smooth-grain'd ash, or glossy beech,
 In spiral rings ascends the trunk, and lays
 Her golden tassels on the leafy sprays,
 But does a mischief while she lends a grace, 15
 Strait'ning its growth by such a strict embrace,
 So Love, that clings around the noblest minds,
 Forbids th' advancement of the soul he binds ;
 The suitor's air indeed he soon improves
 And forms it to the taste of her he loves, 20
 Teaches his eyes a language, and no less
 Resigns his speech and fashion, his address.

IV.—*Translate into English Prose.*

Quid Syrtes aut Scylla mihi, quid vasta Charybdis
 Profuit ? optato conduntur Thybridis alveo,
 Securi pelagi atque mei. Mars perdere gentem
 Inmanem Lapithum valuit ; concessit in iras
 Ipse deum antiquam genitor Calydonæ Dianæ ; 5
 Quod scelus aut Lapithas tantum aut Calydonæ merentem ?
 Ast ego, magna Jovis conjunx, nil linquere inausum
 Quæ potui infelix, quæ memet in omnia verti,
 Vincor ab Ænea. Quod si mea numina non sunt
 Magna satis, dubitem haud equidem inplorare quod usquam
 est. 10
 Flectere si nequeo superos, Acheronta movebo.
 Non dabitur regnis, esto, prohibere Latinis,
 Atque inmota manet fatis Lavinia conjunx :
 At trahere atque moras tantis licet addere rebus,
 At licet amborum populos excindere regum. 15
 Hac gener atque socer coëant mercede suorum.
 Sanguine Trojano et Rutulo dotabere, virgo,

Et Bellona manet te pronuba. Nec face tantum
 Cisseis prægnans ignes enixa jugales;
 Quin idem Veneri partus suus et Paris alter, 20
 Funestæque iterum recidiva in Pergama tædæ.

V.—*Subject for English Essay.*

The peculiar features of interest that the History of England offers.

VI.—*Translate into Greek Prose.*

This unrighteous dominion you have it now in your power to subvert, and to establish the freedom of your country on a firm basis. The tyrants must be cut off. I have taken the most effectual measures for this purpose. My associates are numerous. I can depend on allies and protectors, if necessary. Happily the tyrants are as secure as I have been provident. Their insolent contempt of their countrymen has banished the suspicion and timidity which usually render the guilty quick-sighted to discover as well as sagacious to guard against the vengeance which they deserve.

VII.—*Divinity Questions for Sunday.*

1. Mention some of the most striking significant actions in the Old and New Testament.
2. What is the latest and most tenable theory as to reconciling the difference between the two genealogies of Our Lord given by St. Matthew and St. Luke?
3. Write a brief notice of the history and constitution of the synagogues among the Jews.
4. Translate and explain the following words in the New Testament: κολλυβιστής, ιδιώτης, νεωκόρος, επιβάλλειν, εγκαίνια, υπωπιάζω, αποτάσσεσθαι, αντοφθαλμοῦν, αγοραίους, κερματιστής, ἀγγαρεύειν.
5. What reasons have you, from internal evidence, putting aside prophecy and miracle, for considering the Bible, both Old and New Testament, to be divine?

HINTS—TENTH WEEK.

I.

A. traversed, spatium emensus es.—seven-leagued boots, septipedes caligæ.—not to have seen, invisitatam (Livy) or inaccessam reliquisse.—the gipsy, omne quod vagi aut erratici est.—long, efferor studio.—gentlemen, bonos viros.

B. manly grace, majestic figure, gratia et majestas.—by the assistance of, per.—extenuate, elevare.—ill-timed confidence, inopportuna audacia.—subsidy, magnum æris pondus.

II.

ταρσοί—frames of basket work, ‘wattled reeds.’—Grote.

διαχεόμενον—it would be more natural to read ὄμενος, ‘slipping through,’ agreeing with πηλός, but perhaps the neut. is used to express a general notion including ταρσοὶ and πηλός.

ξυντεκμηράμενοι includes the calculation of both distance and direction.

ἵσσον ἀνύτειν—a familiar expression, ‘to get on none the faster.’

ἀνύσας is used almost adverbially, ‘with dispatch.’

βράχεος—low, i.e. the original height of the wall.

ἀμφιβόλῳ—what we call ‘a cross fire.’

ἀνέκλων, generally interpreted, that they broke off the heads of the rams; as it is not easy to see how, some suppose it to mean ‘broke the force of the blow.’

ἀπὸ τῆς τομῆς—from the point of section; therefore equivalent to ‘either end of the beam.’

κεραῖαι, properly yard-arms of a ship; here, poles projecting from the wall.

οὐ διὰ χειρός, κ.τ.λ.—not keeping them in hand, i.e. letting them slip out of their hands.

ἀποκαυλίζειν—lit. ‘to chop the head off a cabbage.’

III.

business and alarms, comp. Horace, 'Fumum et opes strepitumque Romæ.'—*absent*, qui procul absit.—*a saint*, sanctus.—*to consecrate*, dicare.—*to wander*, memori abesse pectore.—*woodbine*, periclymenon.—*golden*, auro concolor ramus.—*advancement*, surgere ad alta.

IV.

Juno expresses her indignation that she is unable to prevent the landing of the Trojans in Italy.

Verse 1. *quid profuit*, &c.—the impediments she has already thrown in their way are of no use.

„ 3. *pelagi atque mei*—the dangers of the ocean and my wrath.

„ 9. *numina*—in its proper sense, as the exercise of divine influence or power.

„ 12. *esto*—'so be it,' 'let it be granted.'

„ 16. *mercede*—at the price of.

„ 18. *tantum Cisseis*—Hecuba was not the only one who.

„ 20. *idem*—the same as was the case with Hecuba.

V.

See the Key.

VI.

Unrighteous, ἄδικος.—*subvert*, καθάρειν.—*establish*, καθιστάναι—*must be*, use the verbal adjective in ρέος.—*associates*, οἱ ξυνειδότες.—*protectors*, οἱ ἀμυνόμενοι.—*contempt*, καταφρόνησις.—*quick-sighted*, &c., ὀξεὶς ἐπινοῆσαι.

VII.

See the Key.

SECOND QUARTER.

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

Urbs antiqua fuit, Tyrii tenuere coloni,
 Carthago, Italiam contra Tiberinaque longè
 Ostia, dives opum, studiisque asperrima belli :
 Quam Juno fertur terris magis omnibus unam
 Posthabita coluisse Samo ; hic illius arma, 5
 Hic currus fuit ; hoc regnum dea gentibus esse,
 Si qua fata sinant, jam tum tenditque fovetque.
 Progeniem sed enim Trojano a sanguine duci
 Audierat, Tyrias olim quæ verteret arces ;
 Hinc populum late regem belloque superbum 10
 Venturum exscidio Libyæ ; sic volverè Parcas.
 Id metuens veterisque memor Saturnia belli,
 Prima quod ad Trojam pro caris gesserat Argis ;
 Necdum etiam causæ irarum sævique dolores
 Exciderant animo ; manet alta mente repòstum 15
 Judicium Paridis spretæque injuria formæ,
 Et genus invisum, et rapti Ganymedis honores :
 His accensa super, jactatos æquore toto
 Troas, reliquias Danaum atque immitis Achilli,
 Arcebat longè Latio ; multosque per annos 20
 Errabant, acti fati, maria omnia circum.
 Tantæ molis erat Romanam condere gentem.

II.—*Translate into Latin Prose.*

Hope, the best comfort of our imperfect condition, was not denied to the Roman slave ; and if he had any opportunity of rendering himself either useful or agreeable, he

might very naturally expect that the diligence and fidelity of a few years would be rewarded with the inestimable gift of freedom. The benevolence of the master was so frequently prompted by the meaner suggestions of vanity and avarice, that the laws found it more necessary to restrain than to encourage a profuse and undistinguishing liberality, which might degenerate into a very dangerous abuse.

III.—*Translate into Latin Elegiacs.*

- A. The wretch condemn'd with life to part
 Still, still on Hope relies,
 And ev'ry pang that rends his heart
 Bids expectation rise.
 Hope, like the glimm'ring taper's light, 5
 Adorns and cheers the way,
 And still, as darker grows the night,
 Emits a brighter ray.

Epigram.

- B. Myrtilla, early on the lawn,
 Steals roses from the blushing dawn;
 But when Myrtilla sleeps till ten,
 Aurora steals them back again.

IV.—*English Essay.*

The peculiar interest offered by the History of Greece.

V.—*Divinity.*

1. Translate on paper Acts xxvi. 24 . . . end of chapter (*ταῦτα δὲ αὐτοῦ . . . Καίσαρα*).
2. Arrange the Epistles of St. Paul, as nearly as you can, in chronological order.
3. What were the Feast of Dedication and the Feast of Purim? Give some account of their institution.
4. Write a short history of Gideon.
5. In which of the Parables of Our Lord is the Day of Judgment alluded to?

HINTS—FIRST WEEK.

I.

- Verse 7. *jam tum*, &c.—a sort of historical present; ‘*jam tum*’ indicates that at the moment of speaking the action had now for some time been going on.
- „ 8. *sed enim*—cf. ἀλλὰ γὰρ—‘however’ or ‘nevertheless.’
- „ 9. *quæ verteret*—tr. by the English infinitive.
- „ 10. *Libyæ*—probably the double dative. *volvere* refers to the cycle of events, which the Fates cause to revolve, or to the threads of the distaff which they are spinning.
- „ 19. *reliquias*—left by, not of, the Greeks.

II.

Slave, mancipium.—*imperfect condition, imbecillitas*.—*the benevolence*, &c., place this in the accusative, after ‘*stimulabant*,’ making ‘vanity and avarice’ the subjects of the verb. *dangerous abuse*—*reipublicæ periculum*.

III.

A. *The wretch condemned, Damnatus*—and every pang, *Quin ipsi gemitus*. Turn the two last lines: ‘And through the times of the long night with more kindled Torch it itself increases, while darkness increases.’

B. *Till ten*, *ad quartam* (sc. *horam*).

IV.

Full hints will be found in the Key.

V.

See Key.

SECOND WEEK.

I.—*Translate into English Prose.*

Φέρε δὴ καὶ περὶ τοῦ Σόλωνος ὃν εἶπε λόγον σκέψασθε. ἔφη γὰρ τὸν Σόλωνα ἀνακεῖσθαι τῆς τῶν τότε δημηγορούντων σωφροσύνης παράδειγμα, εἶσω τὴν χεῖρα ἔχοντα ἀναβεβλημένον, ἐπιπλήττων τι καὶ λοιδορούμενος τῇ τοῦ Τιμάρχου προπετεία. καίτοι τὸν μὲν ἀνδριάντα τοῦτον οὐπω πεντήκοντα ἔτη φασὶν ἀνακεῖσθαι Σαλαμίνιοι, ἀπὸ Σόλωνος δὲ ὁμοῦ διακόσιά ἐστιν ἔτη καὶ τετταράκοντα εἰς τὸν νυνὶ παρόντα χρόνον, ὥσθ' ὁ δημιουργὸς ὁ τοῦτο πλάσας τὸ σχῆμα οὐ μόνον οὐκ αὐτὸς ἦν κατ' ἐκείνον, ἀλλ' οὐδ' ὁ πάππος αὐτοῦ. τοῦτο μὲν τοίνυν εἶπε τοῖς δικασταῖς καὶ ἐμιμήσατο· ὁ δὲ τοῦ σχήματος ἦν τούτου πολλῶ τῇ πόλει λυσιτελέστερον, τὸ τὴν ψυχὴν τὴν Σόλωνος ἰδεῖν καὶ τὴν διάνοιαν, ταύτην οὐκ ἐμιμήσατο, ἀλλὰ πᾶν τούναντιον. ἐκείνος μὲν γε ἀφεστηκνίας Σαλαμῖνος Ἀθηναίων, καὶ θάνατον ζημίαν ψηφισαμένων, ἂν τις εἶπῃ κομίζεσθαι, τὸν ἴδιον κίνδυνον ὑποθεὶς ἐλεγεία ποιήσας ἦδε, καὶ τὴν μὲν χώραν ἔσωσε τῇ πόλει, τὴν δὲ ὑπάρχουσαν αἰσχύνην ἀπήλλαξεν· οὗτος δέ, ἦν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν ἔγνωσαν, Ἀμφίπολιν, ταύτην ἐξέδωκε καὶ ἀπέδοτο καὶ τῷ ταῦτα γράφοντι συνεῖπε Φιλοκράτει. αἰξίον γε, οὐ γάρ; ἦν Σόλωνος αὐτῷ μεμνήσθαι. καὶ οὐ μόνον ἐνταῦθα ταῦτ' ἐποίησεν, ἀλλὰ κάκεῖσε ἐλθὼν οὐδὲ τούνομα ἐφθέγγετο τῆς χώρας ὑπὲρ ἧς ἐπρέσβευεν. καὶ ταῦτα αὐτὸς ἀπήγγειλε πρὸς ὑμᾶς· μέμνησθε γὰρ δήπου λέγοντ' αὐτὸν ὅτι, Περὶ δ' Ἀμφιπόλεως εἶχον μὲν κἀγὼ λέγειν, ἵνα δ' ἐγγένηται Δημοσθένει περὶ αὐτῆς εἰπεῖν, παρέλιπον. — ἐγὼ δὲ παρέλθων οὐδὲν ἔφην τούτων ὧν ἐβούλετ' εἰπεῖν πρὸς Φίλιππον ἐμοὶ παραλιπεῖν· θάττον γὰρ ἂν τοῦ αἵματος ἢ λόγον μεταδοῦναι τι. ἀλλ' οἶμαι χρήματα εἰληφότα οὐκ ἦν ἀντιλέγειν πρὸς Φίλιππον τὸν ὑπὲρ τούτου δεδωκότα, ὅπως ἐκείνην μὴ ἀποδῶ. οὐ λέγειν εἶσω τὴν χεῖρ' ἔχοντα, Αἰσχίνῃ, δεῖ, οὐ, ἀλλὰ πρεσβεύειν εἶσω τὴν χεῖρα ἔχοντα. σὺ δ' ἐκεῖ προτείνας καὶ ὑποσχὼν καὶ κυταισχύνας τούτους ἐνθάδε σεμνολογεῖ, καὶ λογάρια δύστηνα μελετήσας καὶ φωνασκήσας οὐκ οἶε δίκην δώσειν τηλικούτων καὶ τοσούτων ἀδικημάτων, ἂν πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν περινοστής καὶ ἐμοὶ λοιδορῇ.

II.—*Translate into Latin Elegiacs.*

What hopes, what terrors, does thy gift create,
 Ambiguous emblem of uncertain fate!
 The myrtle ensign of supreme command
 Consigned by Venus to Melissa's hand,
 Not less capricious than a reigning fair, 5
 Now grants and now rejects a lover's prayer.
 In myrtle shades oft sings the happy swain,
 In myrtle shades despairing ghosts complain.
 The myrtle crowns successful lovers' heads,
 The unhappy lover's grave the myrtle spreads. 10
 Oh then, the meaning of thy gift impart,
 And ease the throbbings of an anxious heart.
 Soon must this bough, as you shall fix his doom,
 Adorn Philander's head, or grace his tomb.

III.—*Grammatical and Philological Questions (Greek).*

1. Give instances of the variety of the meaning produced by the different collocations of the article, and its absence, in Greek sentences.
2. What is Granville Sharp's canon? Explain its application and apparent exceptions.
3. Mention the modes of comparison in Attic Greek.
4. Explain the signification of the nouns supposed to be derived from the three persons of the perf. pass. singular.
5. What are meant by synthetic compounds? What observations have been made by a distinguished grammarian concerning their nature? What is their bearing upon the legitimacy of the newly introduced word *telegram*?
6. Give instances of (a) Verbs derived from nouns; (b) Verbs derived from other verbs; with rules for their signification.

IV.—*Translate into Latin Prose.*

He was a young man of so virtuous a habit of mind, that no temptation or provocation could corrupt him; so great

a lover of justice and integrity, that no example, necessity, or even the barbarity of this war, could make him swerve from the most precise rules of it; and of that rare piety and devotion, that the court or camp could not show a more faultless person, or one to whose example young men might more reasonably conform themselves. His personal valour and courage of all kinds (for he had sometimes indulged so much to the corrupt opinion of honour, as to venture himself in duels) was very eminent, in so much that he was accused of being too prodigal of his person: his affection, and zeal, and obedience to the king was such as became a branch of that family. And he was wont to say often that if he had not understanding enough to know the uprightness of the cause, nor loyalty enough to inform him of the duty of a subject, yet the very obligations of gratitude to the king, on the behalf of his house, were such as his life were but a due sacrifice; and therefore, he no sooner saw the war unavoidable than he engaged all his brethren as well as himself in the service: and there were then three more of them in command in the army when he was so unfortunately cut off.

V.—*Translate into English Prose.*

Si et ex quo fit navis, et qui faciunt, imperio tibi tuo, non pretio, præsto fuerunt, ubi tandem istuc latet quod tu de tua pecunia dicis impensum? At Mamertini in tabulis nihil habent. Primum video potuisse fieri ut ex ærario nihil darent; etenim vel Capitolium, sicut apud majores nostros factum est, publicè coactis fabris operisque imperatis gratis exædificari atque effici potuit; deinde id quod perspicio, et quod ostendam cum ipsos produxero, ex ipsorum literis, multas pecunias isti erogatas in operum locationes falsas atque inanes esse perscriptas. Nam illud minimè mirum est, Mamertinos, a quo summum beneficium acceperant, quem sibi amiciorem esse quam populo Romano cognoverant ejus capiti literis suis pepercisse. Sed si argumento est, Mamertinos pecuniam tibi non dedisse, quia scriptum non habent, sit argumento, tibi stare gratis navem,

quia quid emeris, aut quid locaveris, scriptum proferre non potes. At enim idcirco navem Mamertinis non imperâsti quod sunt fœderati. Dii approbent: habemus hominem in fetialum manibus educatum; unum præter cæteros in publicis religionibus fœderum sanctum ac diligentem: omnes qui ante te fuerunt prætores dedantur Mamertinis, quod iis navem contra pactionem fœderis imperârint. Sed tamen tu, sancte homo, et religiose, cur Tauromenitanis item fœderatis navem imperâsti? An hoc probabis in æqua causa populorum sine pretio varium jus et disparem conditionem fuisse? Quid? si ejusmodi esse hæc duo fœdera duorum populorum, judices, doceo, ut Tauromenitanis nominatim cautum et exceptum sit fœdere, 'ne navem dare debeant;' Mamertinis in ipso fœdere sanctum atque præscriptum sit, 'ut navem dare necesse sit;' istum contra fœdus et Tauromenitanis imperasse, et Mamertinis remisisse? num quid dubium poterit esse quin Verre prætore plus Mamertinis cybæa, quam Tauromenitanis fœdus opitulatum sit?

VI.—Divinity.

1. Quote the prophecies of the Old Testament which have the most direct reference to the Messiah.

2. Mention the instances of persons raised up to life after death recorded in the Bible, and narrate the circumstances.

3. Give the special characteristics of the Gospels of St. Matthew and St. Luke respectively.

4. What were the principal persecutions of the Christians under the Roman Emperors?

5. 'Israel, in ancient days,
Not only had a view
Of Sinai in a blaze,
But learnt the Gospel too.'

Explain and illustrate this.

HINTS—SECOND WEEK.

I.

Demosthenes accuses Æschines of having talked some invidious nonsense about Solon's statue; and reproaches him with having conducted himself very little like Solon in his embassy to Philip.

ἀνακεῖσθαι—'to stand as a dedicatory offering'—here as a statue.

ἀναβιβλημένον—refer to εἶσω τὴν χεῖρα—'so wrapped up as to have his hand within,' sc. the folds of his dress.

προπετεία—'the headlong vehemence,' the extravagant gestures.

κατ' ἐκεῖνον—see the grammars for the usages of κατά.

ἐμμήσατο—probably a sneer at Æschines' previous profession of a third-rate actor.

Σαλαμῖνος—see Plutarch's 'Life of Solon' for the particulars of this story.

ὑποθείς—the metaphor is from pawning or staking a piece of property.

γράφειν—see in the lexicons the technical sense of this word, referring to a law-suit.

ἄξιόν γε—ironical. 'It was worth his while, was it not?'

προτείνας καὶ ὑποσχών—in reference to the receipt of bribes.

πιλίδιον—in imitation of Solon. See above.

II.

Line 2. Some such phrase as 'fata significare' may be used.

„ 4. Any other name may be substituted; or 'virgo' used simply.

„ 7. *happy* = successful: 'voti compos.'

„ 9.) Use 'hic' and 'ille,' 'the latter,' and 'the former,'

„ 10.) according to the old rule.

„ 11. *the meaning*, Quid sibi vult.

„ 12. *ease throbbings*, ejicere metus.

„ 14. For *Philander* may be used the first person, 'mine.'

III.

1. Any grammar will furnish these. Do not forget to notice such cases as ὁ πράξας ταῦτα ἀπέθανεν and πράξας ταῦτα ἀπέθανεν.

2. 'Middleton on the Greek Article' contains the fullest discussion of this canon. The exceptions are considered, Sheppard's 'Notes to Thucydides,' lib. i. ch. 18.

3. Read Donaldson, 'Greek Grammar,' § 269, et seq.

4. The noun from 3rd person denotes the agent, as from πεποιήται comes ποιητής, 'the maker.'

The noun from 2nd person denotes the operation, as from πεποιήσαι comes ποίησις, 'the making.'

The noun from 1st person denotes the result, as from πεποίημαι comes ποίημα, 'the thing made.'

5. Read Donaldson, 'Greek Grammar,' § 370. The last half ought to be γράφημα; the γραμ is against analogy. See also § 378.

6. Read Donaldson, 'Greek Grammar,' § 363.

IV.

Use the idiom by which the various cases of the personal pronoun *is*, followed by *ut* in the relative, stand for the English '*such as*.'—*provocation*, part of the verb *laccessere* may be used.—*precise rules*, *accuratæ rationes*.—*faultless*, *absolutus*.—*court*, *regis aula*, or in this case perhaps *curia*. Connect this and the following sentences by *idem*, 'at the same time.'—*duel*, *cum altero dimicare*, or 'dimicatio.'—*a branch of that family*, *stirpis suæ virtutes referre*.—*obligations of gratitude*, *ea erant regis erga se merita*.—*engaged his brethren*, *fratres conscribebat*.

V.

Verres, among his other enormities in Sicily, had obtained a vessel for his own use from the Mamertines, and gave no satisfactory account of the transaction. Cicero shows the absurdity and inconsistency of his excuses.

qui faciunt—note, not the subjunctive, which would require a different translation.

At Mamertini—‘at’ introduces the language of the supposed opponent.

erogatae—paid out of the treasury.

perscriptas—entered in the public account books.

‘*locatio*’ was a ‘contract,’ the agreement to pay so much for a piece of work upon its completion.

fetiales—the fetials were a college of priests who superintended all matters relating to peace and war, the constitution of treaties, and the rights of ambassadors, &c.

cybæa—a heavy merchant ship. Some suppose that it was derived from *κύβος*, expressing its shape. Here perhaps it is used ‘*contemptu quodam*.’

VI.

See Key.

THIRD WEEK.

I.—*Translate into English Prose.*

Vix ea dicta, dehinc progressus, monstrat et aram
 Et Carmentalem Romani nomine portam
 Quam memorant, Nymphæ priscum Carmentis honorem,
 Vatis fatidicæ, cecinit quæ prima futuros
 Æneadas magnos et nobile Pallanteum. 5
 Hinc lucum ingentem, quem Romulus acer asylum
 Rettulit, et gelida monstrat sub rupe Luperçal,
 Parrhasio dictum Panos de more Lycæi.
 Necnon et sacri monstrat nemus Argileti,
 Testaturque locum et letum docet hospitibus Argi. 10
 Hinc ad Tarpeiam sedem et Capitolia ducit,
 Aurea nunc, olim silvestribus horrida dumis.
 Jam tum religio pavidos terrebat agrestes
 Dira loci, jam tum silvam saxumque tremebant.
 ‘Hoc nemus, hunc,’ inquit, ‘frondoso vertice collem, 15
 Quis deus incertum est, habitat deus; Arcades ipsum
 Credunt se vidisse Jovem, cum sæpe nigram
 Ægida concuteret, dextra nimbosque cieret.’

II.—*Translate into Latin Prose.*

The dream commenced with a music which I now often heard in dreams—a music of preparation and of awakening suspense; a music which gave the feeling of a vast march—of infinite cavalcades filing off, and the tread of innumerable armies. The morning was come of a mighty day—a day of crisis and of final hope for human nature. then suffering some mysterious eclipse, and labouring in some dread extremity. Somewhere, I knew not where; somehow, I knew not how; by some beings, I knew not whom, a battle, a strife, an agony, was conducting—was evolving like a great drama or piece of music, with which my sympathy was the more insupportable from my confusion as to its place, its cause, its nature, and its possible issue. I, as is usual in dreams (where, of necessity, we make ourselves central to every movement), had the power, and yet had not the power, to decide it. I had the power, if I could raise myself, to will it, and yet again had not the power; for the weight of twenty Atlantics was upon me, or the oppression of inexpiable guilt.

III.—*Translate into Latin Hexameters.*

Portents and prodigies are grown so frequent,
 That they have lost their name. Our fruitful Nile
 Flowed ere the wonted season, with a torrent
 So unexpected and so wondrous fierce,
 That the wild deluge overtook the haste 5
 Even of the hinds that watched it. Men and beasts
 Were borne above the tops of trees, that grew
 On the utmost margin of the water mark :
 Then with so swift an ebb the flood drove backward,
 It slipt from underneath the scaly herd. 10
 Here monstrous phocæ panted on the shore :
 Forsaken dolphins there with their broad tails
 Lay lashing the departing waves : hard by them
 Seahorses, floundering in the slimy mud,
 Tossed up their heads and dashed the ooze about them. 15

IV.—*Translate into English Prose.*

'ΑΛΛ', 'Αχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ, τιμὴ τε, βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγαυῆσι,
 λοιβῇ τε, κνίσσῃ τε, παρατρωπῶσ' ἄνθρωποι 5
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγалоιο,
 χωλαί τε, ῥυσσαί τε, παραβλῶπές τ' ὀφθαλμῷ·
 αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.
 ἢ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος· οὐνεκα πάσας 10
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν,
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὃς μὲν τ' αἰδέσεται κόυρας Διός, ἄσπον ιούσας,
 τότε μέγ' ὦνησαν, καὶ τ' ἔκλυνον εὐξαμένοιο·
 ὃς δέ κ' ἀνήνηται, καὶ τε στερεῶς ἀποείπη, 15
 λίσσονται δ' ἄρα ταί γε Δία Κρονίῳνα κιούσαι,
 τῷ Ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', 'Αχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἥτ' ἄλλων περ ἐπιγνάμπτει φρένας ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 20
 Ἄτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ' ἔμπτῃ·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους, 25
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἷτε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύγῃ μῦθον ἐλέγξης,
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.

V.—*Latin Grammar.*

1. Give a few examples of Latin nouns : (a) indeclinable ; (b) defective in case ; (c) defective in number.
2. Distinguish the meaning of the following nouns in their singular and plural number :—

ædes	comitium	opera
auxilium	copia	rostrum
castrum	litera	sal

3. What sort of adjectives have no comparison ?

4. *Infinitivus rei infectæ*, and *Infinitivus rei perfectæ* would be more correct than *Infinitivus præsentis*, and *Infinitivus perfecti*. Explain this.

5. When is the infinitive to be considered as nominative case, when as an accusative ? Give instances.

VI.—Divinity.

1. What was the origin of the feasts Σκηνοπηγία, Πεντηκοστή, Ἑκαυρία, and Πάσχα, and what Christian festivals take the place of any of these ?

2. Show very briefly that in disbelieving the divine nature of Christianity the infidel is guilty of the most extraordinary credulity.

3. 'No man taketh this honour unto himself, but he that is called of God, as was Aaron.' Of what is the Apostle here speaking ? Illustrate the truth of the words from the Old and New Testament.

4. Explain the Parable of the Labourers in the Vineyard called at different hours, and illustrate your explanation.

5. Explain the words 'Protestant,' 'Huguenot,' 'Calvinist,' 'Arminian,' 'Remonstrant,' 'Covenanter.'

6. Translate Matt. xxiv. 22—28, Καὶ εἰ μὴ . . . οἱ ἄνθρωποι. How do you explain the last verse ? Translate Acts vii. 42—53, Ἐστρεψε δὲ . . . οὐκ ἐφυλάξετε. Give an explanation of εἰς διαταγὰς ἀγγέλων in the last verse.

HINTS—THIRD WEEK.

I.

Romani—of a Roman. Same sense as if the reading had been, *Romano*. *rettulit*—published. Wagner explains 'restituit,' as if it had already existed in the time of

Romulus. *testatur*—calls in evidence, i.e. to remove the charge of inhospitable treatment from his family. The story was that Argus when the guest of Evander had been slain by the Arcadians, without the knowledge of his host. *Tarpeiam*—see the well-known story, Livy i. 11.

II.

awakening suspense, arrecti animi hæsitatio.—infinite cavalcades, transvectio equitum pæne infinita.—mysterious eclipse, arcanum quoddam deliquium.—somewhere a battle, nescio quod prælium.—drama or piece of music, instar tragœdiæ aut concentûs ad finem perducebatur.—sympathy, animi affectus.—make ourselves central, nosmet ipsos principium et originem fingimus.—Atlantics, Oceani.—oppression, moles.

III.

have lost their name, nomine ut exciderint.—wonted season, ante expectatum.—so swift an ebb the flood drove backward, mox impete abactus eodem.—sea-horses, equus fluviatilis.

IV.

Phœnix exhorts Achilles to forgiveness by urging the example of the gods.

καὶ μὴν τοῦς, κ.τ.λ.—yet even these by sacrificial offerings do men divert from vengeance. Λιταί—a personification of the supplicant's prayer. παραβλῶπες—regarding askance, not facing. Ἀτῆ—the tendency to sin. καὶ μετόπισθε—even though outstripped. ἀρτίπος—‘sound in limb,’ opposed to χωλαί, verse 8. ἀνήνεται—when a man has spurned them, and obstinately expressed refusal. τιμήν—some make ‘honour for the Λιταί,’ others, ‘honour as the consequence of offered gifts.’ Cf. seq.—πόδας=πρεσβείαν.

V.—VI.

See Key.

FOURTH WEEK.

I.—*Translate into Latin Prose.*

I have little to recommend my opinions but long observation and much impartiality. They come from one who has been no tool of power, no flatterer of greatness; and who in his last acts does not wish to belie the tenour of his life. They come from one almost the whole of whose public exertion has been a struggle for the liberty of others; from one in whose breast no anger durable or vehement has ever been kindled but by what he considered as tyranny; and who snatches from his share in the endeavours which are used by good men to discredit opulent oppression, the hours he has employed on your affairs; and who, in doing so, persuades himself he has not departed from his usual office: they come from one who desires honours, distinctions, and emoluments, but little; and who expects them not at all: who has no contempt for fame, and no fear of obloquy; who shuns contention though he will hazard an opinion; from one who wishes to preserve consistency, but who would preserve consistency by varying his means to secure the unity of his end, and when the equipoise of the vessel in which he sails may be endangered by overloading it upon one side, is desirous of carrying the small freight of his reasons to that which may preserve its equipoise.

II.—*Translate into English Prose.*

- XO. ἀναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά.
 πόνου δ' ἴδοις ἂν οὐδαμοῦ ταυτὸν πτερόν.
 ἐπεὶ τίς ἤνχει τήνδ' ἀνέλπιστον φυγὴν
 κέλσειν ἐς Ἄργος κῆδος ἐγγενὲς τὸ πρίν,
 ἔχθει μεταπιοῦσαν εὐναίων γάμων;
 BA. τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν
 λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;

5

ΧΟ. ὥς μὴ γένωμαι δμῶις Αἰγύπτου γένει.	
ΒΑ. πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις;	
ΧΟ. τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους;	10
ΒΑ. σθένος μὲν οὕτω μεῖζον αὖξεται βροτοῖς.	
ΧΟ. καὶ δυστυχοῦντων γ' εὐμαρῆς ἀπαλλαγὴ.	
ΒΑ. πῶς οὖν πρὸς ὑμᾶς εὐσεβὴς ἐγὼ πέλω;	
ΧΟ. αἰτοῦσι μὴ 'κδῶς παισὶν Αἰγύπτου πάλιν.	
ΒΑ. βαρέα σύ γ' εἶπας, πόλεμον αἶρεσθαι νέον.	15
ΧΟ. ἀλλ' ἢ Δίκη γε ξυμμάχων ὑπερστατεῖ.	
ΒΑ. εἶπερ γ' ὑπ' ἀρχῆς πραγμάτων κοινωνὸς ἦν.	
ΧΟ. αἰδοῦ σὺ πρύμναν πόλεος ὧδ' ἑστεμμένην.	
ΒΑ. πέφρικα λεύσσω τὰσδ' ἔδρας κατασκίους.	
ΧΟ. βαρὺς γε μέντοι Ζηνὸς Ἰκεσίου κότος.	20

III.—*Translate into Latin Elegiacs.*

Fair Amoret has gone astray;	
Pursue and seek her, every lover;	
I'll tell the signs by which you may	
The wandering shepherdess discover.	
Coquet and coy at once her air,	5
Both studied, though both seem neglected;	
Careless she is with artful care,	
Affecting to seem unaffected.	
With skill her eyes dart every glance,	
Yet change so soon you'd ne'er suspect 'em;	10
For she'd persuade they wound by chance,	
Tho' certain aim and art direct them.	
She likes herself, yet others hates	
For that which in herself she prizes;	
And while she laughs at them, forgets	15
She is the thing which she despises.	

IV.—*Translate into English Prose.*

Ac ne illud quidem alienum est, de magistratuum, de privatorum, de civium, de peregrinorum officiis dicere. Est

igitur proprium munus magistratus intelligere, se gerere personam civitatis, debereque ejus dignitatem et decus sustinere, servare leges, jura describere, ea fidei suæ commissa meminisse. Privatum autem oportet æquo et pari cum civibus jure vivere, neque submissum et abjectum, neque se efferentem; tum in republicâ ea velle quæ tranquilla et honesta sint; talem enim et sentire bonum civem et dicere solemus. Peregrini autem atque incolæ officium est, nihil præter suum negotium agere, nihil de alieno anquirere, minimèque in alienâ esse republicâ curiosum. Ita fere officia reperientur, cum quæretur quid deceat, et quid aptum sit personis, temporibus, ætatibus. Nihil est autem quod tam deceat, quam in omni re gerenda, consilioque capiendo servare constantiam. Sed quoniam decorum illud in omnibus factis et dictis, in corporis denique motu et statu cernitur, idque positum est in tribus rebus, formositate, ordine, ornatu ad actionem apto, difficilibus ad eloquendum, sed satis erit intelligi; in his autem tribus continetur cura etiam illa, ut probemur iis quibuscum et apud quos vivamus—his quoque de rebus pauca dicantur.

V.—*Grammatical and Critical Questions (Greek).*

1. How many dialects are there in the Greek language? Give specimens of each, and mention the names of some authors who employed them severally in their writings.

2. From what dialects did the Attic occasionally borrow? Give instances. What is the rule in the Attic dialect about writing $\tau\tau$ or $\sigma\sigma$; and $\epsilon\iota$ or η in the second person singular passive?

3. Point out the original local force of some of the Greek prepositions.

4. What are the 'roots' of verbs? Give the rule for discovering them.

5. Give examples of some of the principal forms of contraction employed in Greek nouns and verbs.

VI.—*Divinity.*

1. 'The three first gospels are histories, at least biographies. When we reach the Gospel of St John we stand on the threshold of a theology.'

Explain what is meant by this, and how far it is true.

2. What precepts or opinions were given by Christ on the following subjects?—

a. The observance of the Sabbath.

b. Obedience to the temporal power.

c. The motive of charitable actions.

d. Judgments grounded on external appearance of God's anger.

e. The legitimacy of oaths.

f. Indiscriminate introduction of religious instruction.

3. Under what circumstances does Christ speak of sin against the Holy Ghost, and how do they contribute to an elucidation of its nature?

4. Explain the historical difficulty connected with the taxing of Cyrenius, and mention some of the solutions which have been suggested for it.

5. What heathen nations occupied Canaan previous to the invasion of the Israelites? Specify the localities which they occupied.

6. Give a brief abstract of the most important events recorded in the Book of Esther. How are they connected with profane history?

HINTS—FOURTH WEEK.

I.

my opinions, quæ sentiam.—*impartiality*, comp. Hor.: 'Nullius addictus jurare in verba magistri.'—*tool of power*, &c., use minister, assentator.—*to belie the tenor*, non constare.—*good men*, optimus quisque.—*desires little . . . expects not at all*, use vix quidem . . . nedum.—*equipoise endangered*, navis nimium in hoc latus inclinata.—*small weight*, quantumcunque sit.

II.

The chorus, consisting of the fifty Danaidæ, entreat protection from the King of Argos against their cousins, the fifty sons of Ægyptus, who had pursued them from Ægypt with the design of a forced marriage.

περόν—feather. ‘Of the same feather,’ as a metaphor, for ‘of the same character ;’ so in *Choëph.* 166 we have κάρ’ ἰδεῖν ὁμόπτερος said of a lock of hair.

φυγὴν—sometimes taken abs. pro conc. for φυγάδας, in which case μεταπτοιούσαν is intransitive. It is better, however, to retain the original meaning of the word.

τὸ μὴ θέμις—to be taken together. θέμις therefore is used as an indeclinable noun.

σθένος μὲν—as the king declares that family alliance strengthens families, the chorus suppose he is pleading the cause of their cousins, and therefore reply under the impression that he is going to desert them.

νέον—this word differs from καινός, in that it is generally used of something painful or calamitous.

πρύμναν—as the pilot steers a ship from the poop, so the gods, directors of the state, are regarded as occupying their altars, which the suppliants have surrounded. For the metaphor, comp. *S. c. T.* 2.

ἔστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως.

ἔδρας—Comp. *Soph. Œdip. Tyr.* 2.

III.

These verses are somewhat idiomatic and require paraphrase, not literal translation.

Line 2. *lover*, for amator may be used ‘amans’ or ‘quisquis amat.’

„ 4. *Coquet and coy*, ‘wantoness (petulantia) mingled with modesty.’

„ 6. ‘Neither, seeming to want design (consilium), does want it.’

„ 7. Use ‘videri inconsulta.’

Line 8. Say 'her simplicity wants simplicity.'

„ 11. The idea is, 'the wounds she has inflicted, she wishes to be thought inflicted by accident.'

„ 13. 'She is pleasing to herself,' eodem jure quo, &c.

„ 15. } 'Knows not that quality is in herself, which

„ 16. } she laughs should be in others.'

IV.

Hints are given of the duties specially belonging to persons in different conditions of life.

peregrinorum—this probably refers to the class called by the Athenians *μετοικοί*, foreigners resident in a state under certain conditions, something like those 'naturalised' among ourselves. More usually 'inquilini.'

gerere personam—a metaphor from the theatre. *Persona*, though originally a mask, naturally comes to mean 'a character.'

sentire—translate this in accordance with the language of Juvenal:

Hunc nequeo monstrare, et sentio tantum.

curiosum—πολυπράγμονα.

V.—VI.

As hints could not be given for these questions without superseding the investigation in well-known books, which the student should be encouraged to make, the answers will be confined to the Key.

FIFTH WEEK.

I.—Translate into Greek Prose.

During this scene of horror, the most intrepid exertions were made to rescue these helpless sufferers from the

flames. No person thought of his own property or concerns—everyone hastened thither. The women were eminently active, regardless of the shot that fell around them, and braving the flames of the building. It has often been remarked, that the wickedness of women exceeds that of the other sex; for the same reason, when circumstances, forcing them out of their ordinary nature, compel them to exercise manly virtues, they display them in the highest degree. The loss of women and boys during the siege was very great, fully proportionate to that of the men; they were always the most forward, and the difficulty was to teach them a prudent and proper sense of their danger.

II.—*Translate into English Prose.*

Qui gentes omnes mariaque et terras movet,
 Ejus sum civis civitate cœlitum.
 Ita sum, ut videtis, splendens stella candida;
 Signum quod semper tempore exoritur suo
 Hic atque in cœlo. Nomen Arcturo est mihi. 5
 Noctu sum in cœlo clarus, atque inter Deos;
 Inter mortales ambulo interdus.
 Et alia signa de cœlo ad terram adcidunt.
 Qui est imperator divûm atque hominum, Jupiter,
 Is nos per gentes alium alia disparat, 10
 Hominum qui facta, mores, pietatem et fidem
 Noscamus, ut quemque adjuvat opulentia.
 Qui falsas lites falsis testimoniis
 Petunt, quique in jure abjurant pecuniam,
 Eorum referimus nomina exscripta ad Jovem. 15
 Cotidie ille scit, quis hic quærat malum.
 Qui hic litem adipisci postulant perjurio
 Mali, res falsas qui inpetrant apud judicem.
 Iterum ille eam rem judicatam judicat;
 Majore mulcta mulctat, quam litem auferunt. 20
 Bonos in aliis tabulis exscriptos habet.
 Atque hoc scelesti in animum inducunt suum,
 Jovem se placare posse donis, hostiis;

Et operam et sumtum perdunt : id eo fit, quia	
Nihil ei adceptum est a perjuris supplicii.	25
Facilius, si qui pius est, a dīs supplicans,	
Quam qui scelestus est, inveniet veniam sibi.	
Idecirco moneo vos ego hæc, qui estis boni,	
Quique ætatem agitis cum pietate et cum fide :	
Retinete porro, pōst factum ut lætemini.	30

III.—Critical and Grammatical Questions (Latin).

1. Assign in the Roman manner its own date to every day in the month of January. Would you make any difference for the other months ?

2. Show that almost all the rules in the Eton Latin Grammar for the ‘dative after the verb’ may be reduced to one single principle.

3. How does the New Primer give the doctrine of ‘subject and predicate ?’ Explain whether this is in accordance with the logical doctrine on the same subject.

4. Express in Latin, in as many ways as possible, ‘Hannibal sent ambassadors to seek peace,’ pointing out which are most eligible.

5. Explain—

S.V.E.Q.V.	S.D.	S.T.T.L.
D.M.	HS.	H.M.P.C.
D.O.M.		

6. What is meant by the silver age of the Latin language ? Mention some of its prominent authors.

IV.—Translate into English Prose.

Οὗτοι προδώσω· διὰ τέλους δέ σοι φύλαξ
 ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν
 ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων.
 καὶ νῦν ἀλούσας τάσδε τὰς μάργους ὁρᾷς·
 ὕπνῳ πεσοῦσαι δ' αἱ κατάπνυστοι κόραι,

γραῖται, παλαιαὶ παῖδες, αἷς οὐ μίγνυται
 θεῶν τις οὐδ' ἄνθρωπος, οὐδὲ θῆρ ποτε·
 κακῶν δ' ἕκατι καγένοντ', ἐπεὶ κακόν
 σκότον νέμονται Τάρταρόν θ' ὑπὸ χθονός,
 10 μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.
 ὅμως δὲ φεῦγε, μηδὲ μαλθακὸς γένη,
 ἐλῶσι γάρ σε καὶ δι' ἡπείρου μακρᾶς
 βεβῶτ' ἂν αἰεὶ τὴν πλανοστιβῆ χθόνα
 ὑπὲρ τε πόντον καὶ περιρρύτας πόλεις.
 15 καὶ μὴ πρόκαμνε τόνδε βουκολούμενος
 πόντον· μολῶν δὲ Παλλάδος ποτὶ πτόλιν
 ἴζου παλαιὸν ἄγκαθεν λαβὼν βρέτας.
 κάκει δικάσας τῶν δὲ καὶ θελκτηρίους
 μύθους ἔχοντες μηχανὰς εὐρήσομεν,
 20 ὥστ' ἐς τὸ πᾶν σε τῶν δ' ἀπαλλάξαι πόνων.
 καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶν δέμας.

V.—*Translate into Greek Iambics.*

- Ion.* No, thou must live, my dear one !
 There are a thousand joyous things in life
 Which pass unheeded in a life of joy—
 As thine hath been—till breezy sorrow comes
 To ruffle it; and daily duties paid 5
 Hardly at first, at last will bring repose
 To the sad mind that studies to perform them.
 Thou dost not mark me ?
Clem. Oh I do, I do.
Ion. If for thy brother's and thy father's sake 10
 Thou art content to live, the healer Time
 Will reconcile thee to the lovely things
 Of this delightful world.

VI.—*Divinity.*

1. What facts of Old Testament history are recorded in the non-historical part of the Old and in the New Testament?

2. Where are the following passages, and what is their context?

- a. Touch not, taste not, handle not.
- b. And on whom is all the desire of Israel?
- c. The gift blindeth the wise and perverteth the words of the righteous.
- d. Their strength is to sit still.
- e. The Lord hath sought him a man after his own heart.
- f. Art thou come to call my sin to remembrance?
- g. As thy days, so shall thy strength be.

3. What plain reasons can you give, drawn from the books themselves, for believing the Bible, both Old and New Testament, to be divine?

4. What is forbidden, and what is not forbidden, by the Third Commandment? Give reasons for your answers.

5. Give the dates of the following events:—

The call of Abraham.

The death of Moses.

The accession of Saul.

The separation of Israel and Judah.

The captivity of Israel.

The captivity of Judah, and its duration.

6. Translate Acts xxvi. 29—to end. 'Ο δὲ Παῦλος . . . Καίσαρα.

HINTS—FIFTH WEEK.

I.

Horror, τὸ φρίκωδες.—most intrepid exertions, use the aor.

1. passive of the verb *τολμάω*, and afterwards *εἶ πως* with the optative.—their ordinary nature, *τῆς ὑπαρχούσης φύσεως* (Thucydides).—display, use *ἀποδιδόναι*.—most forward, *τολμηρόταται*.

II.

Arcturus, Jove's messenger on earth, describes his office. *civitate cœlitum*—the citizenship of the Celestials. *stella*—a single star. *sidus*, or *signum*—a constellation. *adjuvat*

opulentia — there is another reading, *adjuvet opulentiâ*, where *ut* of course indicates purpose. *supplicii*—here used in its primary sense. *retine*—keep it up, persevere.

III.

See the Key.

IV.

Apollo assures Orestes of his protection, prophesies that he will be pursued by the Furies, and advises him to take refuge in the temple of Pallas at Athens.

τάσδε τὰς—the sleeping Furies who would soon awake to pursue him for putting his mother to death. *ἐλῶσι*—3rd person future from *ἐλαύνω*. *βουκελόμενος*—to foster, or brood over; met., from a herdsman with his flock.

V.

my dear one, φίλον κάρα.—pass unheeded, use *λανθάνω*.—*life of joy, εὐεστοῖ φίλῃ*.—to ruffle, use *ὅπως θυέλλα*.—mark me, *ξυνήκας*;—the healer Time, *Χρόνος, εὐμαρὴς θεός*.

VI.

See Key.

SIXTH WEEK.

I.—Translate into English Prose.

Πρῶτον μὲν ἡχῇ κέλαδος Ἑλλήνων πάρα
 μολπηδὸν εὐφήμησεν, ὄρθιον δ' ἅμα
 ἀντηλάλαξε ἰησιώτιδος πέτρας
 ἡχώ. φόβος δὲ πᾶσι βαρβάρους παρῆν
 γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὥς φυγῇ
 παιᾶν' ἐφύμνουν σεμνὸν Ἕλληνες τότε,
 ἀλλ' ἐς μάχην ὀρμῶντες εὐψύχῳ θράσει.

σάλπιγξ δ' αὐτῇ πάντ' ἐκείν' ἐπέφλεγεν·
 ἔπειτα κώπης ῥοθιάδος ξυνεμβολῇ
 ἔπαισαν ἴλμην βρύχιον ἐκ κελεύσματος, 10
 θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν.
 τὸ δεξιὸν μὲν πρῶτον εὐτακτον κέρας
 ἡγεῖτο κόσμψ, δεύτερον δ' ὁ πᾶς στόλος
 ἐπεξεχώρει· καὶ παρῆν ὁμοῦ κλύειν
 πολλὴν βοήν, ὧ παῖδες Ἑλλήνων ἴτε, 15
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
 παῖδας, γυναῖκας, θεῶν τε πατρῶων ἔδη,
 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.

II.—*Translate into English Prose.*

Nunc antequam (Patres conscripti) ad sententiam redeo,
 de me pauca dicam. Ego, quanta manus est conjuratorum,
 quam videtis esse permagnam, tantam me inimicorum
 multitudinem suscepisse video, sed eam esse turpem judico,
 infirmam et abjectam. Quod si aliquando alicujus furore
 et scelere concitata manus ista plus valuerit quam vestra ac
 reipublicæ dignitas, me tamen meorum factorum atque
 consiliorum nunquam, Patres conscripti, poenitebit. Etenim
 mors, quam mihi illi fortasse minitantur, omnibus est
 parata: vitæ tantam laudem, quanta vos me vestris decretis
 honestastis, nemo est assecutus. Ceteris enim bene gesta,
 mihi uni conservatâ republicâ gratulationem decrevistis.
 Sit Scipio clarus ille, cujus consilio atque virtute Hannibal
 in Africam redire atque Italiâ decedere coactus est; orne-
 tur alter eximiâ laude Africanus, qui duas urbes huic im-
 perio infestissimas, Karthaginem Numantiamque, delevit;
 habeatur vir egregius Paullus ille, cujus currum rex poten-
 tissimus quondam et nobilissimus Perseus honestavit: sit
 æternâ gloriâ Marius, qui bis Italiam obsidione et metu
 servitutis liberavit; anteponatur omnibus Pompeius, cujus
 res gestæ atque virtutes iisdem, quibus solis cursus regioni-
 bus ac terminis continentur: erit profecto inter horum
 laudes aliquid loci nostræ gloriæ; nisi forte majus est pate-
 facere nobis provincias, quo exire possimus, quam curare,
 ut etiam illi, qui absunt, habeant, quo victores revertantur.

III.—*Translate into Latin Prose.*

Pompey applied himself immediately to calm the public disorders, and published several new laws prepared by him for that purpose; one of them was to appoint a special commission to inquire into the death of Clodius, the burning of the Senate House, and the attack on M. Lepidus, and to appoint an extraordinary judge of consular rank to preside in it. A second was against bribery and corruption in elections, with the infliction of new and severe penalties. By these laws the method of trials was altered, and the length of them limited. Three days were allowed for the examination of witnesses, the fourth for the sentence, in which the accuser was to have two hours only to enforce his charge; the criminal three for his defence, which regulation Tacitus seems to consider the first step towards the ruin of Roman eloquence, by imposing reins as it were upon its full and ancient course. Coelius opposed his negative to these laws, as being rather privileges than laws, and provided particularly against Milo. But he was soon compelled to withdraw it upon Pompey's declaring he would support them by force of arms. The three tribunes were all the while constantly haranguing and terrifying the city with forged statements of magazines of arms, prepared by Milo for the massacre of his enemies and burning the city, and they produced their creatures in the rostra to vouch for the truth of them to the people.

IV.—*Translate into Latin Elegiacs.*

A. And is Miss Tabby from the world retired?
And are her lives, all her nine lives, expired?
What sounds so moving as her own can tell
How Tabby died, how full of play she fell?
Begin, ye tuneful Nine, a mournful strife,
And every Muse shall celebrate a life.

B. Deaf, giddy, helpless, left alone,
To all my friends a burthen grown,

No more I hear the church's bell
 Than if it rang out for my knell ;
 At thunder now no more I start
 Than at the rumbling of a cart ;
 Nay, what's incredible, alack,
 I hardly hear a woman's clack.

V.—Greek Grammar.

1. What is the difference of the nature of the transitive action of the transitive verbs in the three following cases ?

a. *ἐγείρω τὸν ἄνθρωπον.*

b. *Ἀμασις ἔφερε καὶ ἦγε πάντας.*—Hdt. iii. 39.

c. *δίδωμι ταῦτά σοι.*

2. Mention, with instances, some interchange in the use of transitive and intransitive verbs. Is it peculiar to Greek ?

3. a. What may be said to be the elements of a simple sentence? Explain and illustrate this in the Greek language.

β. What is the rule for changing the active form of the transitive verb into the passive, retaining the subject ?

4. What is the primary meaning of the conjunctive mood? of the optative? and explain, in accordance with your answer, the distinction between *εἰ τοῦτο λέγοις ἀμαρτάνοις ἄν*, and *ἐὰν τοῦτο λέγῃς ἀμαρτάνοις ἄν*.

5. With what tenses is it impossible to couple *ἄν*, and why ?

6. Explain the principle of the following constructions :—

a. *ταῦτα γὰρ θεοὶ*

κάγω κακῶς φρονοῦσ' ἐμηχανησάμην.

b. *πένητες καὶ δῆμος πλεόν ἔχει.*

c. *ἦχι ροὰς Σιμόεις ξυμβάλλετον ἡδὲ Σκαμάνδρος.*

d. *ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ σώματος κάλλος* $\left\{ \begin{array}{l} \text{θαυμάζονται.} \\ \text{θαυμάζεται.} \end{array} \right.$

HINTS—SIXTH WEEK.

I.

ἡχῆ—some, after Porson's conjecture, read ἡχοῖ, but, considering what follows, the mention of Echo seems out of place. ἡχῆ is simply the dative used adverbially, of which there are many instances in Æschylus. See even this passage, κόσμῳ, *infra*.

γνώμης ἀποσφαλεῖσιν—Themistocles, it is well known, had by a private messenger induced them to suppose that the Greek fleet were about to take refuge in flight.

ἐκεῖνα—as the words come from a Persian, we must understand 'the quarter of the Greeks.'

ἐπεξεχώρει—give the force of both the prepositions.

ἀγών—if we translate 'the combat,' according to our idiom, we must note the absence of the article.

II.

sententia—probably the judgment which they were to deliver.

inimicorum—private personal enemies.

gratulatio—is here a religious festival, in which the temples of the gods were visited. But it was voted in honour of some individual. See again Cic. *ad Fam.* xi. 18.

alter—because it was a second Scipio who obtained the name of Africanus.

obsidione—it will be better to specify the people who made the blockade.

III.

published laws, leges promulgavit.—to appoint a special commission, ut ederentur quæstores.—an extraordinary judge, consularis judex extra ordinem.—bribery and corruption, in ambitum largitionemque.—the criminal, reus.—which regulation, quæ res.—opposed his negative, intercessit.—provided particularly against, præcavere in Milonem.—force of arms, vi et armis.—to vouch for the truth of, qui auctores fierent.

IV.

A. Tabby, felis.—world retired, recessit in umbras.—so moving as her own, quis nisi ipsa.—every Muse shall celebrate, una vita cuique canenda.

B. giddy, capitis titubans.—church's bell, campanam ex æde.—knell, funus.—cart, sarracus.—woman's clack, garrula lingua anūs.

V.

See Key.

PASSAGES—SEVENTH WEEK.

I.—*Translate into English Prose.*

Post hos insignem palma per gramina curram
 Victoresque ostentat equos satus Hercule pulchro
 Pulcher Aventinus, clipeoque insigne paternum
 Centum angues cinctamque gerit serpentibus Hydram.
 Collis Aventini silva quem Rhea sacerdos 5
 Furtivum partu sub luminis edidit oras,
 Mixta deo mulier, postquam Laurentia victor
 Geryone extincto Tirynthius attigit arva
 Tyrrhenoque boves in flumine lavit Hiberas.
 Pila manu sævosque gerunt in bella dolones; 10
 Et tereti pugnant mucrone veruque Sabello.
 Ipse pedes, tegumen torquens inmane leonis
 Terribili inpexum sæta, cum dentibus albis,
 Indutus capiti, sic regia tecta subibat,
 Horridus, Herculeoque humeros innexus amictu. 15
 Tum gemini fratres Tiburtia mœnia linqunt,
 Fratris Tiburti dictam cognomine gentem,
 Catillusque acerque Coras, Argiva juvenus,
 Et primam ante aciem densa inter tela feruntur;
 Ceu duo nubigenæ cum vertice montis ab alto 20
 Descendunt Centauri, Homolen Othrymque nivalem
 Linquentes cursu rapido; dat euntibus ingens
 Silva locum et magno cedunt virgulta fragore.

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3. α. What may be said to be the elements of a simple sentence? Explain and illustrate this in the Greek language.

- β. What is the rule for changing the active form of the transitive verb into the passive, retaining the subject?

4. What is the primary meaning of the conjunctive mood? of the optative? and explain, in accordance with your answer, the distinction between *εἰ τοῦτο λέγοις ἀμαρτάνοις ἄν.* and *ἐὰν τοῦτο λέγῃς ἀμαρτάνοις ἄν.*

5. With what tenses is it impossible to couple *ǎv*, and why?

6. Explain the principle of the following constructions :—

α. ταῦτα γὰρ θεοὶ

· καὶ γὰρ κακῶς φρονοῦσ' ἐμηχανησάμην.

b. πένητες καὶ δῆμος πλεόν ἔχει.

ε. ἡχι ροὰς Σιμόεις ξυμβάλλετον ἡδὲ Σκαμάνδρος.

δ. ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ σώματος κάλλος { θαυμάζονται.
θαυμάζεται.

HINTS—SIXTH WEEK.

I.

ἡχῆ—some, after Porson's conjecture, read ἡχοῖ, but, considering what follows, the mention of Echo seems out of place. ἡχῆ is simply the dative used adverbially, of which there are many instances in Æschylus. See even this passage, κόσμῳ, *infra*.

γνώμης ἀποσφαλεῖσιν—Themistocles, it is well known, had by a private messenger induced them to suppose that the Greek fleet were about to take refuge in flight.

ἐκεῖνα—as the words come from a Persian, we must understand 'the quarter of the Greeks.'

ἐπεξεχώρει—give the force of both the prepositions.

ἀγών—if we translate 'the combat,' according to our idiom, we must note the absence of the article.

II.

sententia—probably the judgment which they were to deliver.

inimicorum—private personal enemies.

gratulatio—is here a religious festival, in which the temples of the gods were visited. But it was voted in honour of some individual. See again Cic. *ad Fam.* xi. 18.

alter—because it was a second Scipio who obtained the name of Africanus.

obsidione—it will be better to specify the people who made the blockade.

III.

published laws, leges promulgavit.—to appoint a special commission, *ut ederentur quæstores.*—an extraordinary judge, *consularis judex extra ordinem.*—bribery and corruption, *in ambitum largitionemque.*—the criminal, *reus.*—which regulation, *quæ res.*—opposed his negative, *intercessit.*—provided particularly against, *præcavere in Milonem.*—force of arms, *vi et armis.*—to vouch for the truth of, *qui auctores fierent.*

IV.

A. *Tabby*, felis.—*world retired*, recessit in umbras.—*so moving as her own*, quis nisi ipsa.—*every Muse shall celebrate*, una vita cuique canenda.

B. *giddy*, capitis titubans.—*church's bell*, campanam ex æde.—*knell*, funus.—*cart*, sarracus.—*woman's clack*, garrula lingua anūs.

V.

See Key.

PASSAGES—SEVENTH WEEK.

I.—*Translate into English Prose.*

Post hos insignem palma per gramina currum
 Victoresque ostentat equos satus Hercule pulchro
 Pulcher Aventinus, clipeoque insigne paternum
 Centum angues cinctamque gerit serpentibus Hydram.
 Collis Aventini silva quem Rhea sacerdos 5
 Furtivum partu sub luminis edidit oras,
 Mixta deo mulier, postquam Laurentia victor
 Geryone extincto Tirynthius attigit arva
 Tyrrhenoque boves in flumine lavit Hiberas.
 Pila manu sævosque gerunt in bella dolones; 10
 Et tereti pugnans mucrone veruque Sabello.
 Ipse pedes, tegumen torquens inmane leonis
 Terribili inpexum sæta, cum dentibus albis,
 Indutus capiti, sic regia tecta subibat,
 Horridus, Herculeoque humeros innexus amictu. 15
 Tum gemini fratres Tiburtia mœnia linquunt,
 Fratris Tiburti dictam cognomine gentem,
 Catillusque acerque Coras, Argiva juvenus,
 Et primam ante aciem densa inter tela feruntur;
 Ceu duo nubigenæ cum vertice montis ab alto 20
 Descendant Centauri, Homolen Othrymque nivalem
 Linquentes cursu rapido; dat euntibus ingens
 Silva locum et magno cedunt virgulta fragore.

II.—*Translate into Latin Prose.*

(Continued from p. 58.)

‘Deeper than ever plummet sounded’

I lay inactive. Then, like a chorus, the passions deepened. Some greater interest was at stake, some mightier cause, than ever yet the sword had pleaded or trumpet had proclaimed. Then came sudden alarms, hurrying to and fro ; trepidations of innumerable fugitives, I knew not whether from the good cause or the bad ; darkness and lights ; tempest and human faces ; and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me, and but a moment allowed, —and clasped hands, and heart-breaking partings, and everlasting farewells ! And with a sigh, such as the caves of hell sighed when the incestuous mother uttered the abhorred name of Death, the sound was reverberated—everlasting farewells ! and again, and yet again reverberated—everlasting farewells !

And I awoke in struggles, and cried aloud—‘I will sleep no more !’

III.—*Translate into English Prose.*

Ὑπάρχουσι δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων τε ἀπόστασις, μάλιστα παραίρεσις οὓσα τῶν προσόδων αἷς ἰσχύουσι, καὶ ἐπιτειχισμὸς τῇ χώρᾳ, ἄλλα τε ὅσα οὐκ ἂν τις νῦν προΐδοι. ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀφ’ αὐτοῦ τὰ πολλὰ τεχνᾷται πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὐοργήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. ἐνθυμώμεθα δὲ καὶ ὅτι εἰ μὲν ἦσαν ἡμῶν ἐκάστοις πρὸς ἀντιπάλους περὶ γῆς ὄρων διαφοραί, οἷστον ἂν ἦν· νῦν δὲ πρὸς ξύμπαντάς τε ἡμᾶς Ἀθηναῖοι ἱκανοὶ καὶ κατὰ πόλιν ἔτι δυνατώτεροι· ὥστε, εἰ μὴ καὶ ἄθροοι καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστυ μιᾷ γνώμῃ ἀμυνούμεθα αὐτούς, δίχα γε ὄντας ἡμᾶς ἀπόνως χειρώσονται. καὶ τὴν ἦσαν, εἰ καὶ δεινὸν τῷ ἀκοῦσαι, ἴστω οὐκ ἄλλο τι φέρουσιν ἢ ἀντικρυς δουλείαν· ὃ καὶ λόγῳ ἐν-

δοιασθῆναι αἰσχροὺν τῇ Πελοποννήσῳ, καὶ πόλεις τοσάσδε ὑπὸ
 μιᾶς κακοπαθεῖν. ἐν ᾧ ἢ δικαίως δοκοῖμεν ἂν πάσχειν, ἢ διὰ
 δειλίαν ἀνέχεσθαι, καὶ τῶν πατέρων χείρους φαίνεσθαι, οἳ τὴν
 Ἑλλάδα ἡλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιοῦμεν
 αὐτό, τύραννον δὲ ἐῷμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾷ
 μονάρχῳ ἀξιοῦμεν καταλύειν. καὶ οὐκ ἴσμεν ὅπως τάδε τριῶν
 τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ μαλακίας ἢ
 ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν πλείστους ἐν
 βλάβῃσαν καταφρόνησιν κεχωρήκατε, ἢ ἐκ τοῦ πολλοὺς σφάλλειν
 τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

IV.—*Translate into Latin Elegiacs.*

Oh! think not that, with garlands crown'd,
 Inhuman near thy grave we tread;
 Or blushing roses scatter round,
 To mock the paleness of the dead.

What though we drain the fragrant bowl, 5
 In flowers adorn'd and silken vest,
 Oh! think not, brave departed soul,
 We revel to disturb thy rest.

Feign'd is the pleasure that appears,
 And false the triumph of our eyes; 10
 Our draughts of joy are dash'd with tears,
 Our songs imperfect, and in sighs

We inly mourn. O'er flowing plains
 To roam in joyous trance is thine;
 And pleasures unallied to pains, 15
 Unfading sweets, immortal wine.

V.—*English Essay.*

On Printing.

VI.—*Divinity.*

1. Into what divisions do

a. The Ten Commandments,

b. The Lord's Prayer,

naturally fall?

2. Write a short life of Abraham, and give the generally assigned date of his call. By what name is he known now among the Mahometans?

3. Mention some of the undesigned coincidences in the Old Testament.

4. Translate on paper Acts vii. 1—16 (from *Ἐπεν δὲ . . . τοῦ Συχέμ*).

HINTS—SEVENTH WEEK.

I.

insigne paternum—a badge inherited from their sire.

dolones—it does not seem clear what these were. Forbiger says they were whips which had a dagger in the lash; Varro's interpretation is, 'ingens contus cum ferro brevissimo.' The derivation from 'dolus' implies something deceptive in the nature of the weapon.

magno fragore—as an elephant or wild boar breaks through the wood.

II.

deeper than ever plummet, tr. in hexameter metre:

Sunk in the deep

Where had penetrated no nautical line.

passion deepened, 'all things became more moved.'—*was at stake*, *periclitabatur*. — *worth all the world*, *magis vitâ dilectæ*.—*everlasting farewells*, *Æternum vale*!

III.

The Corinthians urge war against Athens on the Peloponnesian confederates.

ἐπιτειχισμός—fortifying a position, such as was Deceleia, from which to operate against given portions of the Athenian empire.

εὐοργήτως—in a good temper.

πταίει—trips up and stumbles; i.e. meets with an overthrow.

ἐνδοιασθῆναι—to have mentioned as a matter of doubt.

καταφρόνησις . . . ἀφροσύνη—it is impossible to express this antithesis in English. It implies: 'You think contempt of your enemy a very fine thing, whereas it is an instance of contemptible folly in yourselves.'

IV.

think not, credere noli, 'that it is ours to wander,' &c.—*O think not . . . we revel*, 'Do not think we have indulged our genius, being prepared to harass thy rest,' sollicitare.—*is thine*, tuum est, reserve for the close of the third pentameter.

V.—VI.

See Key.

PASSAGES—EIGHTH WEEK.

I.—*Translate into English Prose.*

Igitur cupido Cæsarem invadit, solvendi suprema militibus ducique; permoto ad miserationem omni, qui aderat, exercitu, ob propinquos, amicos, denique ob casus bellorum et sortem hominum. Præmisso Cæcina, ut occulta saltuum scrutaretur, pontesque et aggeres humido paludum et fallacibus campis imponeret, incedunt mœstos locos, visuque ac memoria deformes. Prima Vari castra, lato ambitu, et dimensis principiis, trium legionum manus ostentabant:

dein, semiruto vallo, humili fossa, accisæ jam reliquiæ consedissee intelligebantur: medio campi albertia ossa, ut fugerant, ut restiterant, disiecta vel aggerata. Adjacebant fragmina telorum, equorumque artus, simul truncis arborum antefixa ora: lucis propinquis barbaræ aræ, apud quas tribunos ac primorum ordinum centuriones mactaverant: et cladis ejus superstites, pugnam aut vincula elapsi, referebant, 'Hic cecidissee legatos; illic raptas aquilas; primum ubi vulnus Varo adactum; ubi infelici dextra et suo ictu mortem invenerit; quo tribunali concionatus Arminius, quot patibula captivis, quæ scrobes; utque signis et aquilis per superbiam inluserit.'

II.—*Translate into Greek Prose.*

Zaragoza is not a fortified town: the brick wall which surrounded it was from ten to twelve feet high and three feet thick, and in many places it was interrupted by houses which formed part of the enclosure. The city had no advantages of situation for its defence. It stood in an open plain, which was then covered with olive grounds, and is bounded on either side by high and distant mountains; but it is commanded by some high ground called the Torrero, upon which there was a convent with some smaller buildings. During the night and upon the following day the enemy made an assault upon the city. An hospital, which was now filled with the sick and wounded, took fire and was rapidly consumed.

III.—*Translate into Latin Elegiacs.*

The colour from the flower is gone,
Which, like thy sweet eyes, smiled on me;
The odour from the flower is flown
Which breathed of thee and only thee!

A wither'd, lifeless, vacant form,
It lies on my abandon'd breast,
And mocks the heart which still is warm
With cold and silent rest.

I weep—my tears revive it not ;
 I sigh—it breathes no more on me :
 Its mute and uncomplaining lot
 Is such as mine should be.

Subject for Latin Epigram.

καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων.

IV.—*Translate into English Prose.*

Γένοι' οἷος ἐσσί μαθών. καλός τοι
 Πίθων παρὰ παισὶν αἰεὶ
 Καλός. ὁ δὲ Ῥαδάμανθυς εὔ
 Πέπραγεν, ὅτι φρενῶν
 Ἐλαχε καρπὸν ἁμωμή-
 των, οὐδ' ἀπάταισι θυμον
 Τέρπεται ἔνδοθεν·
 Οἷα ψιθύρων παλάμαις ἔπετ' αἰεὶ
 Βροτῶν. ἄμαχον κακὸν
 Ἀμφοτέροις διαβολιᾶν ὑποφάτιες,
 Ὅργαις ἀτενὲς ἀλωπέκων ἵκελοι.
 Κέρδει δέ, τί μάλα τοῦτο κερ-
 δαλέον τελέθει ;
 Ἄτε γὰρ εἰνάλιον πόνον ὁ-
 χοίσας βαθὺ σκευᾶς ἐτέρης, ἀβά-
 πιστός εἰμι, φελλὸς ὥς
 Ὑπὲρ ἔρκος, ἄλμας.
 Ἀδύνατα δ', ἔπος ἐκβαλεῖν
 Κραταιὸν ἐν ἀγαθοῖς
 Δόλιον ἀστόν· ὁμῶς μὰν
 Σαίνων ποτὶ πάντας, ἄγαν
 Πάγχυ διαπλέκει.
 Οὐ οἱ μετέχω θράσεος. φίλον εἴη
 Φιλεῖν· ποτὶ δ' ἐχθρὸν ἅ-
 τ' ἐχθρὸς ἐών, λύκοιο δίκαν ὑποθεύσομαι,
 Ἄλλ' ἄλλοτε πατέων, ὁδοῖς σκολιαῖς.

V.—*English Essay.*

‘Righteousness exalteth a nation.’

VI.—*Grammatical and Critical Questions.*

1. Give some account of the middle voice in Greek.
2. Translate and explain the following words and phrases—

ἰόμωρος	ἱξάλου αἰγός	ἀταρπιτός.
εὐμμελής	παρμέμβλωκε	

3. Translate into Greek—

The ship went down, men and all.
 You cannot be too quick.
 They were among the first.
 It is on the right as you enter.
 It happened three days after they sailed.
 Two talents and a half.

4. Explain the phrases—

versuram facere	solvuntur tabulæ
sub coronâ venire	extra forum vadimonium
hæres ex semisse	promittunt.
tripudium solistimum	

5. Give the derivation of the following words—

ambitio	stipendium	delubrum
armentum	calamitas	histrio
septemtrio	avarus	pessumdare.
sinister	debilis	

HINTS—EIGHTH WEEK.

I.

Germanicus pays the last rites to the remains of Varus and his legions who had been slain in the Teutoburger Wald by Arminius and the Germans.

aggeres—causeways or embankments.

principia—‘head-quarters,’ the large open space which contained the tents of the general officers and the standards, &c.

ora—may be rendered ‘skulls,’ as such must have been their condition by this time.

infelici—‘ill-starred,’ perhaps here ‘suicidal.’ The word was used in the ancient laws (vide Livy) for the tree on which criminals were hanged.

II.

a fortified town, use simply the perf. pass. of *τειχίζω*.—*formed part of the enclosure*, use *ἐνοικοδομέω*.—*convent*, *ἐκκλῆσια* *γυναικῶν ἁγίων*.—*took fire . . . consumed*, remark the distinction, and for the latter employ a compound with *κατά*.

III.

It will be desirable to transpose the third and fourth lines, beginning *Qui te*, &c., and finishing with ‘odor.’—*lifeless*, *vitæ expers*.—*form*, *imago*.—*rest*, &c., *dum riget*.—*lot*, *quam sortem patitur*.

IV.

γέναιο—note, not simply ‘be,’ but ‘show,’ ‘approve yourself,’ addressed to Hiero. Rhadamanthus, says Dissen, is opposed to *παῖδες*, not to *πίθων*. As the calumniators have been compared to apes, Pindar, in his usual style, proceeds to compare them afresh with wolves.

πόνον—sc. fishing. *σκευᾶς ἐτέρας*—the other part of the net. *διαπλέκει*—*flexuram callidè flectit omni modo*—i. e. *omnem artem tentat*.—Dissen.

σκολιαῖς—in all sorts of ways, sometimes to the right, sometimes to the left.

V.—VI.

See Key.

PASSAGES—NINTH WEEK.

I.—*Translate into Latin Elegiacs.*

I ne'er could any lustre see
 In eyes that would not look on me :
 I ne'er saw nectar on a lip,
 But where my own did hope to sip.
 To me the cheek displays no roses, 5
 Like that th' assenting blush discloses.
 Would she have me praise her hair ?
 Let her place my garland there.
 Is her hand so white and pure ?
 I must press it to be sure ; 10
 Nor can I be certain then,
 Till it grateful press again.
 Must I praise her melody ?
 Let her sing of love and me.
 Must I, with attentive eye, 15
 Watch her heaving bosom sigh ?
 I will do so, when I see
 That heaving bosom sigh for me.
 None but bigots will in vain
 Adore a heav'n they cannot gain. 20

II.—*Translate into English Prose.*

Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προσθήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἰμά τε ἀρνῶν,
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν. 5
 εἵπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
 ἔκ τε καὶ ὅψ' ἐτελεῖ· σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμάρ, ὅτ' ἂν ποτ' Ὀλώλῃ Ἴλιος ἱρή 10
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο,

Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖησιν ἑρεμνὴν αἰγίδα πᾶσιν,
 τῇσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσειται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσειται, ὦ Μενέλαε,
 αἷ κε θάνης καὶ μοῖραν ἀναπλήσης βιότοιω·
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 κειμένον ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
 καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορέοντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτὲ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.

III.—*Translate into English Prose.*

Veram deprendere messem
 Si libet, hinc centum patrimonia causicorum,
 Parte aliâ solum russati pone Lacertæ.
 Consedère duces : surgis tu pallidus Ajax,
 Dicturus dubiâ pro libertate, bubulco
 Judice. Rumpe miser tensus jecur, ut tibi lasso
 Figantur virides, scalarum gloria, palmæ.
 Quod vocis pretium ? Siccus petasunculus, et vas
 Pelamidum, aut veteres, Afrorum epimenia, bulbi ;
 Aut vinum Tiberi devectum : quinque lagenæ,
 Si quater egisti. Si contigit aureus unus,
 Inde cadunt partes ex fœdere pragmaticorum.
 Æmilio dabitur, quantum petet, at melius nos
 Egimus : hujus enim stat currus aheneus, alti
 Quadrijuges in vestibulis, atque ipse feroci
 Bellatore sedens, curvatum hastile minatur
 Eminus, et statuâ meditatur prælia luscâ.
 Sic Pedito conturbat, Matho deficit : exitus hic est

Tongilli, magno cum rhinocerote lavari
 Qui solet, et vexat lutulentâ balnea turbâ, 20
 Perque forum juvenes longo premit assere Medos,
 Empturus pueros, argentum, myrrhina, villas ;
 Spondet enim Tyrio stlataria purpura filo.
 Et tamen hoc ipsis est utile : purpura vendit
 Causidicum, vendunt amethystina : convenit illis 25
 Et strepitu, et facie majoris vivere censûs.

IV.—*Translate into Greek Prose.*

The constitution they established was a pure democracy for no other reason than because it pleased the poorer sort, on whom they depended. Nothing, however, was farther from their intention than to share with any one else the power they so studiously sought. In name they put forward equality, in reality their government was an unrestrained tyranny. Having nothing which they could fear to lose, in all their projects of ambition they were heedless ; having no ties of shame, for a while they reaped the fruits of their lawless audacity.

V.—*Critical and Philological Questions.*

1. Give the equivalent English proverbs for the following Greek ones :—

- a. δελφῖνα νήχεσθαι διδάσκειν.
- b. γάλα ὀρνίθων.
- c. γλαῦκ' Ἀθήναζε.
- d. ἐγὼ δὲ καὶ σὺ ταῦτόν ἔλκομεν ζυγόν.
- e. ἐκδεδαρμένον δέρεις.
- f. ἐλέφαντα ἐκ μυίας ποιεῖν.
- g. ἔνεστι καὶ μύρμηκι χολή.
- h. ἐκ τοῦ γὰρ ὀρᾶν γίνετ' ἀνθρώποις ἐρᾶν.
- i. πολλὰ μεταξὺ πέλει κυλικὸς καὶ χείλεος ἄκρον.
- k. δόρυ καὶ κηρύκιον.

2. Discuss the meaning and etymology of the Homeric words: *ἀμολγός, ἡλίβατος, οὔλος*.

3. What are the observations of Blomfield upon adverbs terminating in *ι, ει, οι, and ως*?

4. What was Porson's opinion on the following:—

- a.* The use of the Doric dialect in anapæstic metre.
- b.* The language used in transferring the address from one personage to another.
- c.* The writing of the *ι* subscript.
- d.* The form of the aorist preferred by the tragedians.
- e.* The difference between *καὶ πῶς*; and *πῶς καὶ*;
- f.* The use of *ὥς* for *εἰς* or *πρός*.

VI.—*Divinity.*

1. Write down the principal incidents in the life of Saul, and comment upon his character.

2. Contrast St. Peter with St. John the Evangelist.

3. What variations have been suggested in interpreting the Greek text of the Lord's Prayer?

4. What were the Seven Churches of Asia? What are the special notices of them in the Apocalypse, and what became of them? In the expression, what was meant by Asia?

HINTS—NINTH WEEK.

I.

eyes, lumina will be found the most convenient word.—*not look on*, may be expressed by 'neglect,' or 'despise.'—*white, nivea, or nivis æmula*.—*her melody, vox, or verba canentis*.—*bigot, surdum qui numen adorat*.—*cannot gain, non potiantur*.

II.

θάνατον is to be taken as dependent upon *ὅρκι' ἔταμνον*, as if it had been *ὀρκιστομεῖν*, 'pacisci,' so that instead of Lord Derby's 'Fatal to thee hath been the oath I swore,' we should have—'Thy death, then, was the covenant I made,' or something equivalent.

ὥς—after such a fashion have the Trojans, for *οὕτως*.

ἀπέτισαν—remark the aorist coupled with the future, denoting that the thing occurs at any and every time. The passage is quoted by Dr. Sheppard, Appendix on Aorist, 'Notes to Thucydides.' Lord Derby inaccurately, 'Shall pay.'

ἐπεμνήν αἰγίδα—supposed by some commentators to be symbolical of Jupiter's sway over 'darkness and storm.'

αὐτίκα—forthwith upon hearing of thy death.

ἐπὶ ἔργῳ—lit. upon his work unaccomplished=without accomplishing his work. See Jelf, Grammar, on *ἐπὶ* cum dativo.

III.

Juvenal, satirising the situation and prospects of professional and literary men at Rome, comes at last to discuss the case of the lawyers.

veram messem—the real profits they derive from their profession.

russati—horse, or rather chariot, racing was pursued at Rome with even greater passion than among ourselves. The different stables were distinguished by their colours, *russata*, *prasina*, *alba*, and *veneta*. To these Domitian added 'aurata' and 'purpurea.' The factions of the circus in later times were mixed up with politics, particularly at Constantinople. Juvenal several times sarcastically alludes to the passionate extravagance of the rival backers.

Ajax—see the contest between him and Ulysses for the arms of Achilles, Ovid, *Met.* xiii. 1–398.

bulbulco—'a clown,' as we might now talk of a jury of clodhoppers.

scalarum—the door and front stairs of the successful advocate were often adorned with palm branches.

petasunculus—a side of bacon. *bulbi*—they used many bulbous roots, such as onions, garlic, &c.

epimēnia—monthly importations.

pragmatici we may translate ‘attorneys,’ as they performed nearly the same duty for the Roman advocates.

stat currus—indicating his patrician birth and riches.

luscā—the ancient statues had not the eye developed: ὀμμά-
των ἀχρηΐαις, Æschylus.

conturbat . . . deficit—throws his affairs into confusion; fails, if we adopt the present reading. These are poor plebeian advocates.

rhinocerote—an unguent box made from the ivory of the rhinoceros horn.

spondet—lit. ‘goes bail for,’ ‘guarantees them,’ hence ‘passes them off.’

vendunt—in the same sense, sells them, i.e. ‘procures clients.’

amethystina—their amethyst-coloured ‘magenta robes.’

IV.

adopted a constitution, use πολιτεία χρήσασθαι.—*pleased*, πρὸς χάριν or πρὸς ἡδονήν.—*share*, μεταδιδόναι.—*name . . . reality*, the common Thucydidean contrast between λόγος and ἔργον.—*unrestricted*, ἀνεύθυνος.—*irresponsible*, ‘not having to render an account.’—*shame*, αἰσχύνη or αἰδώς.

V.

1. After translating the Greek, the proverbs will readily suggest themselves.

2. Buttmann’s ‘Lexilogus,’ and Liddell and Scott, will give the needful information.

For the remainder, grammars and commentators must be searched. Answers will be found in the Key.

VI.

These questions are of such a nature that no hints can be given without implying the answers, which will be found in the Key. Principally consult the Scriptures themselves.

PASSAGES.—TENTH WEEK.

I.—*Translate into English Prose.*

A. Ὡς μὲν οὖν δεῖ τὰ προσήκοντα ποιεῖν ἐθέλοντας ὑπάρχειν ἅπαντας ἐτοίμως, ὡς ἐγνωκότων ὑμῶν καὶ πεπεισμένων, παύομαι λέγων· τὸν δὲ τρόπον τῆς παρασκευῆς ἣν ἀπαλλάξαι ἂν τῶν τοιούτων πραγμάτων ὑμᾶς οἶομαι, καὶ τὸ πλῆθος ὅσον, καὶ πόρους οὐστinas χρημάτων, καὶ τᾶλλα ὡς ἂν μοι βέλτιστα καὶ τάχιστα δοκεῖ παρασκευασθῆναι, καὶ ἤδη πειράσομαι λέγειν, δεηθεὶς ὑμῶν ὧ ἄνδρες Ἀθηναῖοι τοσοῦτον. ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε· μηδ' ἂν ἐξ ἀρχῆς δοκῶ τινὶ καινὴν παρασκευὴν λέγειν, ἀναβάλλειν με τὰ πράγματα ἡγείσθω. οὐ γὰρ οἱ ταχὺ καὶ τήμερον εἰπόντες μάλιστα εἰς δέον λέγουσιν. οὐ γὰρ ἂν τά γε ἤδη γεγενημένα τῇ νυνὶ βοηθείᾳ κωλύσαι ἐνυμνηθῆμεν· ἀλλ' ὅς ἂν δείξῃ τίς πορισθεῖσα παρασκευὴ καὶ πόση καὶ πόθεν διαμεῖναι δυνήσεται, ἕως ἂν ἡ διαλυσώμεθα πεισθέντες τὸν πόλεμον ἢ περιγενώμεθα τῶν ἐχθρῶν· οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς. οἶμαι τοίνυν ἐγὼ ταῦτα λέγειν ἔχειν, μὴ κωλύων εἴ τις ἄλλος ἐπαγγέλλεται τι. ἡ μὲν οὖν ὑπόσχεσις οὕτω μεγάλη, τὸ δὲ πρᾶγμα ἤδη τὸν ἔλεγχον δώσει· κριταὶ δ' ὑμεῖς ἔσεσθε.

B. Δοκεῖτε δέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου καὶ ὅλης τῆς παρασκευῆς βουλευσασθαι, εἰ τὸν τόπον, ὧ ἄνδρες Ἀθηναῖοι; τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθεῖτε, καὶ λογίσαισθε ὅτι τοῖς πνεύμασι καὶ ταῖς ὥραις τοῦ ἔτους τὰ πολλὰ προλαμβάνων διαπράττεται Φίλιππος καὶ φυλάξας τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ, ἡνίκ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκεῖσε ἀφικέσθαι. δεῖ τοίνυν ταῦτ' ἐνθυμουμένους μὴ βοηθείαις πολεμεῖν, ὑστεριοῦμεν γὰρ ἀπάντων, ἀλλὰ παρασκευῇ συνεχεῖ καὶ δυνάμει. ὑπάρχει δ' ὑμῖν χειμαδίῳ μὲν χρῆσθαι τῇ δυνάμει Λήμνῳ καὶ Θάσῳ καὶ Σκιάθῳ καὶ ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις, ἐν αἷς καὶ

λιμένες καὶ σῖτος καὶ ἅ χρὴ στρατεύματι πάνθ' ὑπάρχει· τὴν δ' ὥραν τοῦ ἔτους, ὅτε καὶ πρὸς τῇ γῇ γενέσθαι ῥάδιον καὶ τὸ τῶν πνευμάτων ἀσφαλές, πρὸς αὐτῇ τῇ χώρᾳ καὶ πρὸς τοῖς τῶν ἐμπορίων στόμασι ῥαδίως ἔσται.

II.—Translate into Greek Iambics.

Comus. What chance, good lady, hath bereft you thus?

Lady. Dim darkness, and this leafy labyrinth.

Co. Could that divide you from near-ushering guides?

La. They left me weary on a grassy turf.

Co. By falsehood, or discourtesy, or why? 5

La. To seek i' th' valley some cool friendly spring.

Co. And left your fair side all unguarded, lady?

La. They were but twain, and purposed quick return.

Co. Perhaps forestalling Night prevented them.

La. How easy my misfortune is to hit! 10

Co. Imports their loss, beside the present need?

La. No less than if I should my brothers lose.

Co. Were they of manly prime, or youthful bloom?

La. As smooth as Hebe's their unrazor'd lips.

III.—Translate into English Prose.

Coelo supinas si tuleris manus,

Nascente luna, rustica Phidyle;

Si thure placaris et horna

Fruge Lares, avidaque porca;

Nec pestilentem sentiet Africum 5

Fecunda vitis, nec sterilem seges

Rubiginem, aut dulces alumni

Pomifero grave tempus anno.

Nam, quæ nivali pascitur Algidio 10

Devota quercus inter et ilices,

Aut crescit Albanis in herbis

Victima, pontificum secures

Cervice tinget. Te nihil attinet

Tentare multa cæde bidentium

Parvos coronantem marino 15

Rore Deos fragilique myrto.

Immunis aram si tetigit manus,
Non sumtuosa blandior hostia
Mollivit aversos Penates
Farre pio et saliente mica.

20

What was the old reading of the last line but one? Was it defensible?

How do you explain the present reading?

IV.—*Translate into Latin Prose.*

In all situations of difficulty men will be influenced in the part they take, not only by the reason of the case, but by the peculiar turn of their own character. The same ways to safety do not present themselves to all men, nor to the same man in different tempers. There is a courageous wisdom; there is also a false reptile prudence, the result not of caution, but of fear. Under misfortunes it often happens that the nerves of the understanding are so relaxed, the pressing evil of the hour so completely confounds all the faculties, that no future danger can be properly provided for, can be justly estimated, can be so much as fully seen. The eye of the mind is dazzled and vanquished. An abject distrust of ourselves, an extravagant admiration of the enemy, present us with no hope but in a compromise with his pride by a submission to his will. This short plan of policy is the only counsel which will obtain a hearing. We plunge into a dark gulf with all the rash precipitation of fear. The nature of courage is, without a question, to be conversant with danger, but, in the palpable night of their terror, men under consternation suppose not that it is the danger which by a sure instinct calls out the courage to resist it, but that it is the courage which produces the danger. They therefore seek for a refuge from their fears in their fears themselves, and consider a temporising meanness as the only source of safety.

V.—Critical and Grammatical Questions (Latin).

1. Transfer into later Latin, and translate, the following archaic sentences.

- a. Sei qui aliuta faxit, ipsos Jovi sacer estod ; et sei qui im, quei eo plebei scito sacer isset, occisit, pariceidas ne estod.
- b. Tum autem lascivom Nerei simum pecus
Ludens ad cantum classim lustrat navium.
- c. Sei queis esent, quei avorsum ead fecisent, quam suprad scriptum est, eis rem capitalem Senatus faciendam censuere, atque uti hocce in tabolam ahenam incideratis.

2. What distinction is drawn in the new Primer between the conjunctive and subjunctive? When is the latter employed with pronouns? What is a *pure* conjunctive? Give instances of the several cases.

3. Into how many parts was the *as* divided? Give the Latin for its fractional parts, and express in Latin 12, 8, 6, 5, and 1 per cent.

4. Translate into English—

- a. Nihil tam difficile est, quin quærendo investigari possit.
- b. Nunc dicis aliquid quod ad rem pertineat.
- c. Nescio quis teneros oculus mihi fascinat agnos.
- d. Quotus quisque tam patiens est, ut velit discere quod in usu non est habiturus?
- e. Quemcunque lictor jussu consulisprehendisset, tribunus mitti jubebat.

VI.—English Essay.

Give an abstract of the Sermon on the Mount, and point out its distinctively Christian doctrines.

HINTS—TENTH WEEK.

Demosthenes instructs the Athenians as to the measures by which he proposes to prepare for a war against Philip. In the second paragraph he explains the need of a local knowledge of the country where it is to be carried on.

A. προλαμβάνετε—take notice of the preposition. *ἀι-βάλλειν*—sometimes ‘to make a prelude;’ here the force of the preposition is ‘to put off’ or ‘procrastinate.’ *πεισθέντες*—acquiescing in the terms of peace which our adversaries may propose. *ἐλεγχον*—sometimes a kind of argument employed in confutation, here, a test of the truth.

B. ἐτησίας—the Etesian winds, a kind of trade-wind which in those regions blew from the north. Herodotus ascribes to their effects the rising of the Nile: see ii. 20. They would, of course, prevent the sailing of an Athenian fleet to the north. *βοηθείαις*—sudden raids or invasions. *πρὸς τῇ γῇ*—*πρὸς* with a dative denotes rest at a place.

 II.

The English lines must be rendered by one line each, as is the practice in Greek tragic dialogue, of which, indeed, they are an imitation.

bereft=made desolate or deserted.—*labyrinth*, *πρυχαί*.—*guide*, *ὁδηγός*, or the Doric form.—*By falsehood*, a plural participle may be used here.—*forestalling*, use the participle of *φθάνω*.—*unrazor'd*, the perfectly legitimate compound adjective *ἀξυρος* is found in Hesychius.

 III.

supinas—upraised in prayer. *pontificum*—the meaning depends upon the emphasis attached to this word: *pontiffs*, though not such people as you and I. *tentare* must have its object understood, as it is more suitable to connect *Deos*

with coronantem. *mollivit*—sc. manus; the aorist force, of what is done at any time indefinitely. *pio*—duteous in discharge of duty towards the gods.

IV.

difficulty, discrimen.—*reason of the case, res ipsa.*—*relaxed, languent.*—*to dazzle, præstringo.*—*is vanquished, deficit.*—*to admire extravagantly, stupeo.*—*obtain a hearing, bene audit.*—*to submit to his will, morigerari.*—*temporising, ad tempus.*

V.

Consult Donaldson's 'Grammar' and the 'New Primer.' See Key.

VI.

This question can only be answered by a careful study of the Sermon itself. See Key.

THIRD QUARTER.

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

At genus humanum multo fuit illud in arvis
 Durius, ut decuit, tellus quod dura creâsset,
 Et majoribus et solidis magis ossibus intus
 Fundatum, validis aptum per viscera nervis,
 Nec facilè ex æstu, nec frigore quod caperetur, 5
 Nec novitate cibi, nec labi corporis ulla.
 Multaque per cælum solis volventia lustra
 Volgivago vitam tractabant more ferarum.
 Nec robustus erat curvi moderator aratri
 Quisquam, nec scibat ferro molirier arva, 10
 Nec nova defodere in terram virgulta, neque altis
 Arboribus veteres decidere falcibu' ramos.
 Quod sol atque imbres dederant, quod terra creârat
 Sponte sua, satis id placabat pectora donum.
 Glandiferas inter curabant corpora quercus 15
 Plerumque ; et quæ nunc hiberno tempore cernis
 Arbuta puniceo fieri matura colore,
 Plurima tum tellus etiam majora ferebat.
 Multaque præterea novitas tum florea mundi
 Pabula dura tulit, miseris mortalibus ampla. 20
 At sedare sitim fluvii fontesque vocabant ;
 Ut nunc montibus e magnis decursus aquai
 Claru' citat latè sitientia sæcla ferarum.

II.—*Translate into Greek Prose.*

Once upon a time, having started from Gibraltar, I was sailing with a fair wind in the Atlantic Ocean. The reason for my voyage was, like Hamlet's, a 'truant disposition,'

and a desire for novelty, as well as the wish to find out where the Ocean terminated, and what sort of people lived in those parts. Accordingly I stored my ship well with provisions, put plenty of water aboard, and got together a crew of fifty smart young fellows about my own age. I also made ready a good stock of arms, hired the best pilot I could get for a large sum of money, and took care to have the timbers of my vessel strengthened, as the voyage was likely to be long and the weather rough. For a day and night we got on very well; the wind was fair, and the land still in sight. Next morning, however, at sunrise, the wind blew a gale, and the sea got up to such an extent that we could not even get a reef on the mainsail. Accordingly we let the ship drive before the wind, and gave ourselves up to the storm for some fifty days, making very bad weather. On the following day, however, all of a sudden the sun shone out, and we caught sight of an island lofty and well wooded, without any breakers on the shore.

III.—*Translate into Latin Elegiacs.*

Two friends or brothers, with devout intent,
 On some far pilgrimage together went.
 It happened so that when the sun was down
 They just arrived by twilight at a town.
 That day had been the baiting of a bull, 5
 'Twas at a feast, and every inn was full,
 That no void room in chamber or on ground,
 And but one sorry bed, was to be found,
 And that so little, it would hold but one,
 Though till this hour they ne'er had lain alone. 10
 So they were forced to part: one stayed behind;
 His fellow sought what lodging he could find.
 At last he found a stall where oxen stood,
 And that he rather chose than lie abroad.
 'Twas in a further yard, without a door, 15
 But for his ease well litter'd was the floor.

IV.—Greek Grammar.

1. What is the history of the Greek alphabet? Specify the letters which were added at different times.
2. What is the rule respecting the termination of the words of the Greek language?
3. In what way does the Greek language regard the dual number? When did it become obsolete?
4. What changes of termination are employed to denote changes of gender in Greek nouns?
5. Give the paradigm and the present tense of εἰμι *sum*, and εἶμι *ibo* respectively.
6. What future middles have a passive force? What are used for active futures?

V.—Translate into English Prose.

- ΣΤΡ. Φειδιππίδη, Φειδιππίδιον. ΦΕΙ. τί, ὦ πάτερ;
 ΣΤΡ. κύσον με, καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
 ΦΕΙ. ἰδοῦ· τί ἔστιν; ΣΤΡ. εἰπέ μοι, φιλεῖς ἐμέ;
 ΦΕΙ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν Ἴππιον.
 ΣΤΡ. μὴ μοιγε τοῦτον μηδαμῶς τὸν Ἴππιον· 5
 οὗτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν.
 ἀλλ' εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
 ὦ παῖ, πιθοῦ. ΦΕΙ. τί οὖν πίθωμαι δῆτά σοι;
 ΣΤΡ. ἔκστρεψον ὡς τάχιστα τοὺς σαιτοῦ τρόπους,
 καὶ μάθω ἔλθων ἂν ἐγὼ παραινέσω. 10
 ΦΕΙ. λέγε δῆ, τί κελεύεις; ΣΤΡ. καὶ τί πείσει; ΦΕΙ. πείσομαι
 νῆ τὸν Διόνυσον. ΣΤΡ. δεῦρό νυν ἀπόβλεπε.
 ὁρᾷς τὸ θύριον τοῦτο, καὶ τῷκίδιον;
 ΦΕΙ. ὁρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ;
 ΣΤΡ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον. 15
 ἐνταῦθ' ἐνοικοῦσ' ἄνδρες, οἳ τὸν οὐρανὸν
 λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεύς,
 κᾶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἀνθρακες.
 οὗτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
 λέγοντα νικᾶν καὶ δίκαια, κᾶδικα. 20
 ΦΕΙ. εἰσὶν δὲ τίνες; ΣΤΡ. οὐκ οἶδ' ἀκριβῶς τοῦνομα·
 μεριμνοφρονισταί, καλοὶ τε κάγαθοί.

- ΦΕΙ. αἰβοῖ, πονηροί γ', οἶδα. τοὺς ἀλαζόνας,
τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγεις,
ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν. 25
- ΣΤΡ. ἦ ἦ, σιώπα· μηδὲν εἶπες νήπιον.
ἀλλ' εἴ τι κήδει τῶν πατρώων ἀλφίτων,
τούτων γενοῦ μοι, σχασάμενος τὴν ἱπικὴν.

VI.—English Essay.

Social effects of the Steam-engine.

HINTS—FIRST WEEK.

I.

This passage presents no difficulty. It is a picture of primitive man before civilisation, a favourite subject with poets.

- Verse 4. *viscera*—remember that ‘viscera’ are not merely ‘entrails.’ Comp. Virg. *Æn.* v. 103, viii. 180, &c.
- „ 10. *molirier*—the archaic infinitive.
- „ 12. *falcibu*—note the archaic elision of *s*, not to be imitated.
-

II.

Gibraltar, Ἡρακλεΐαι στῆλαι.—*Atlantic*, Ἑσπέριος Ὠκεανός.—*truant disposition*, περιεργία διανοίας.—*store the ship*, σίτια ἐμβάλλειν.—*young fellows of my own age*, ἡλικιωται.—*strengthen*, κρατύνεσθαι.—*blew a gale*, ἄνεμος ἐπέδιδου.—*take a reef in the mainsail*, δθόνην στέλλειν.—*make bad weather*, χειμάζεσθαι.—*let the ship drive*, ἐπιτρέψαι τῷ πνεύματι τὴν ναῦν.—*no breakers*, οὐ τραχεῖ τῷ κύματι περιεχομένην.

III.

with devout intent, scitatum oracula.—*baiting of a bull*, taurum infestabant canes : better perhaps transpose the lines.

—*the inns*, *deversoria*.—*bed*, *lectulus unus*.—*lain alone*, use ‘*dissociâsse*,’ accommodating the line.—*litter’d*, *stipulis*, *straminibus constratum*.

IV.

See Key.

V.

An old Athenian tries to induce his son, a fast young man, given to the turf, to go to school with Socrates, that he may learn how to repair their shattered fortunes.

“Ἴππιον—Poseidon was so called because in the strife with Athenè about giving name to Athens he made the earth produce a horse.

φροντιστήριον—a word coined from φροντίς—the place of profound thought.

σχασάμενος—‘having cut,’ bid good-bye to.

τὴν ἱππικὴν—sc. τέχνην.

VI.

See Key.

PASSAGES—SECOND WEEK.

I.—*Translate into English Prose.*

‘Αλλ’ οὐ μέντοι σοι, ἦν δ’ ἐγώ, Ἀλκίον γε ἀπόλογον ἐρῶ, ἀλλ’ ἀλκίμον μὲν ἀνδρός, Ἡρὸς τοῦ Ἀρμενίου, τὸ γένος Παμφύλου· ὅς ποτε ἐν πολέμῳ τελευτήσας, ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων, ὑγιῆς μὲν ἀνηρέθη, κομισθεὶς δὲ οἴκαδε, μέλλων θάπτεσθαι, ἑωδεκαταῖος ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω, ἀναβιούς δ’ ἔλεγεν ἅ ἐκεῖ ἴδοι. ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον, ἐν ᾧ τῆς τε γῆς δὴ εἶναι χάσματε ἔχομένῳ ἀλλήλοισιν καὶ τοῦ οὐρανοῦ αὐτῶν ἐν τῷ ἄνω ἄλλα κατακτρύ. δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι, οὗς, ἐπειδὴ δια-

δικάσειαν, τοὺς μὲν δίκαιους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ, σημεῖα περιάψαντας τῶν δεδικασμένων ἐν τῷ πρόσθεν, τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω, ἔχοντας καὶ τούτους ἐν τῷ ὀπίσθεν σημεῖα πάντων ὧν ἔπραξαν. ἑαυτοῦ δὲ προσελθόντος εἰπεῖν, ὅτι δέοι αὐτὸν ἄγγελον ἀνθρώποις γενέσθαι τῶν ἐκεῖ, καὶ διακελεύοιντό οἱ ἀκούειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. ὁρᾷν δὲ ταύτῃ μὲν κατ' ἑκάτερον τὸ χάσμα τοῦ οὐρανοῦ τε καὶ τῆς γῆς ἀπιούσας τὰς ψυχάς, ἐπειδὴ αὐταῖς δικασθείη, κατὰ δὲ τῷ ἑτέρῳ ἐκ μὲν τοῦ ἀνιέναι ἐκ τῆς γῆς μεστὰς αὐχμοῦ τε καὶ κόνεως, ἐκ δὲ τοῦ ἑτέρου καταβαίνειν ἑτέρας ἐκ τοῦ οὐρανοῦ καθαρὰς. καὶ τὰς αἰὶ ἀφικνουμένας ὥσπερ ἐκ πολλῆς πορείας φαίνεσθαι ἥκειν, καὶ ἄσμέναις εἰς τὸν λειμῶνα ἀπιούσας οἷον ἐν πανηγύρει κατασκηναῖσθαι, καὶ ἀσπάζεσθαι τε ἀλλήλας, ὅσαι γινώριμαι, καὶ πυνθάνεσθαι τὰς τε ἐκ τῆς γῆς ἠκούσας παρὰ τῶν ἑτέρων τὰ ἐκεῖ, καὶ τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ' ἐκείναις, διηγεῖσθαι δὲ ἀλλήλαις τὰς μὲν ὀδυρομένας τε καὶ κλαιούσας, ἀναμιμνησκομένας ὅσα τε καὶ οἶα πάθοιεν καὶ ἴδοιεν ἐν τῇ ὑπὸ γῆς πορείᾳ—εἶναι δὲ τὴν πορείαν χιλιέτη—τὰς δὲ αὖ ἐκ τοῦ οὐρανοῦ εὐπαθείας διηγεῖσθαι καὶ θεὰς ἀμηχάνους τὸ κάλλος.

II.—*Translate into Latin Elegiacs.*

A. They say that Hope is Happiness,

That genuine Love must praise the Past,
And Memory wakes the thoughts that bless :
They rise the first, they set the last !

And all that Memory loves the most,

5

Was once our only hope to be ;
And all that Hope adored and lost
Has melted into Memory.

Alas ! it is delusion all,

The Future cheats us from afar ;
Nor can we be what we recall,
Nor dare we think on what we are.

10

Epigram.

B. Swans sing before they die ; 'twere no bad thing
If certain persons died before they sing.

III.—*Translate into English Prose.*

Hæc certe deserta loca, et taciturna querenti,
 Et vacuum Zephyri possidet aura nemus.
 Hic licet occultos proferre impune dolores,
 Si modo sola queant saxa tenere fidem.
 Unde tuos repetam primum, mea Cynthia, fastus? 5
 Quod mihi das flendi, Cynthia, principium?
 Qui modo felices inter numerabar amantes,
 Nunc in amore tuo cogor habere notam.
 Quid tantum merui? quæ te mihi crimina mutant?
 An nova tristitiæ causa puella tuæ? 10
 Sic mihi te referas levis, ut non altera nostro
 Limine formosos intulit ulla pedes.
 Quamvis multa tibi dolor hic meus aspera debet,
 Non ita sæva tamen venerit ira mea;
 Ut tibi sim merito semper furor, et tua flendo 15
 Lumina dejectis turpia sint lacrymis.
 An quia parva damus mutato signa calore,
 Et non ulla meo clamat in ore fides?
 Vos eritis testes, si quos habet arbor amores,
 Fagus, et Arcadio pinus amica deo. 20
 Ah quoties teneras resonant mea verba sub umbras,
 Scribitur et vestris CYNTHIA corticibus!
 Omnia consuevi timidus perferre superbæ
 Jussa, neque arguto facta dolore queri.
 Pro quo, divini fontes, et frigida rupes, 25
 Et datur inculto tramite dura quies,
 Et quodcumque meæ possunt narrare querelæ
 Cogor ad argutas dicere solus aves.
 Sed qualiscunque es, resonent mihi CYNTHIA silvæ,
 Nec deserta tuo nomine saxa vacent. 30

IV.—*Translate into Greek Prose.*

The sea does not differ more from the land, good wife,
 than do we, who get our living on it, differ from folks who
 live in towns or villages. For either they stop within
 doors and follow after politics, or take to farming, and wait

for the produce of the soil to get their livelihood. We folk who live on the water find the land to be our death, just as the fish who can't for the life of them breathe the air. What on earth then ails you, good woman, that you run away from the beach and your net-mending, and are always running up to the town, consorting with the rich folk, and feasting with them at their junketings? That's not what I call a correct way of going on, or having a good will. It was not for this that your good father at Plymouth, where you were born and brought up, married you to me. If you are so precious fond of the town, be off, and luck go with you ; but if you are content with a sea life, choose the better part and come back to your husband, and forget all about those humbugging and tricky sights of the town.

V.—Critical Questions.

1. Translate into Latin and English the following—

- a. εἰ τοῦτο ποιεῖς, ἁμαρτάνεις.
- b. εἰ τοῦτο ἐποίεις, ἁμαρτάνοις ἄν.
- c. εἰ τοῦτο ἐποίησας, ἡμάρτανες ἄν.
- d. εἰ τοῦτο ποίοις, ἁμαρτάνοις ἄν.
- e. ἔὰν τοῦτο ποιῇς, ἁμαρτάνεις.

- ## 2. The derivations and senses of the words—

comperendinor	mancipium	præstigiator
succenseo	simultas	supplico
proficiscor	divaricari	templum.

3. Explain the notions of a substantive, an adjective, and a verb; and give some idea of their classifications.

4. Explain—

- a. Laevo suspensi loculos tabulamque lacerto,
Ibant octonis referentes Idibus æra.
- b. Dicat
Filius Albini, Si de quincunce remota est
Uncia, quid superest? Poteras dixisse, Triens. Eu;
Rem poteris servare tuam. Redit uncia, quid fit?
Semis.
- c. Dicitur Afrani toga convenissé Menandro.

VI.—*Divinity.*

1. Where is the term *Χριστιανός* found in Scripture? By what names were the followers of Christ usually known?

2. A brief sketch of the character of Abraham. What was taught him in the sacrifice of Isaac, and what was the probable scene of that sacrifice?

3. Mention some of the chief characteristics of the following nations:—the Canaanites, Philistines, Phœnicians, Horites, Rephaim and Amalakites.

4. Explain the following words and phrases, and mention where they occur—

<i>σπεκουλάτωρ</i>	<i>ἐκόπασεν ὁ ἄνεμος</i>	<i>ὑπωπιάζῃ</i>
<i>σημικινθίον</i>	<i>ἐπὶ τοῦ ἀμφόδου</i>	<i>ἔννυχον λίαν</i>
<i>ὠρθριζε πᾶς ὁ λαός</i>	<i>σπειρῆς τῆς Ἰταλικῆς</i>	<i>ἐπιβαλὼν ἔκλαιε</i>

5. What remains of the Herodian, and perhaps of the Solomonian era, are yet visible in or near Jerusalem?

HINTS—SECOND WEEK.

I.

This is one of the myths recorded by Plato on the subject of a future life.

Ἀλκινού—a sort of objective genitive, meaning the story told to Alcinous by Ulysses.

ἐκεῖ—may be in its simple sense here; it is however a common euphemism for 'the other world.'

δύο χάσματα—it is not at first easy to understand this description, and it is often misconceived. There were two separate pairs of *χάσματα* in this *δαιμόνιος τόπος*, each pair had a double egress, one to earth, another to heaven. The souls after judgment were sent away for a period of 1000 years by the first pair, their direction being determined by their sentences; but they were also seen *coming back* by the second from their places of residence during this 1000 years; and then taking up their dwelling in 'the meadow.' A sort of Universalism seems to be incul-

cated. The junior student will remark that all the tenses are dependent upon the original words of the narrator.

πανηγύρει—some large public festival where there was not house accommodation for those who attended it.

διηγείσθαι implies going through a narrative of all that had happened to them.

II.

- Line 1. *Happiness*, Hope alone knows how to bless.
 „ 5. *Memory*, Mnemosyne.
 „ 8. *melted*, holds in solution in the mind,
 „ 9. *delusion all*, all things deceive us.
 „ 11. *what we recall*, quales fuimus.

III.

Propertius laments in solitude that he has in some unknown way given offence to Cynthia.

- Verse 4. *fidem*—i. e. not reveal his secrets.
 „ 8. *notam*—a brand of disgrace.
 „ 9. *crimina*—the false accusations of his enemies.
 „ 11. *Sic*—answered by *ut*—‘So surely as . . . so’—a very common usage.
 „ 24. *arguto* }
 „ 28. *argutas* } said of any shrill clear sound.
 „ 24. *facta*—your treatment of me.

IV.

does not so much differ, use ὅσον and τοσοῦτον.—*politics*, τὰ δημοτικά διαπράττειν.—*to breathe the air*, ἀναπνεῖν τὸν ἀέρα.—*always running*, θαμίζεις.—*good will*, ἀγαθὰ διανοεῖσθαι.—*Plymouth*, say ‘Piræus.’—*forget all about*, λήθῃ σοι ἔστω.

V.—VI.

See Key.

PASSAGES—THIRD WEEK.

I.—*Translate into Latin Elegiacs.*

She is far from the land where her young hero sleeps,
 And lovers are round her sighing ;
 But coldly she turns from their gaze, and weeps,
 For her heart in his grave is lying !

She sings the wild song of her dear native plains,
 Every note which he loved awaking—
 Ah ! little they think, who delight in her strains,
 How the heart of the minstrel is breaking !

He had lived for his love, for his country he died ;
 They were all that to life had entwined him ;
 Nor soon shall the tears of his country be dried,
 Nor long will his love stay behind him.

Oh ! make her a grave where the sunbeams rest,
 When they promise a glorious morrow :
 They'll shine o'er her sleep, like a smile from the West,
 From her own loved island of Sorrow.

II.—*Translate into English Prose.*

Τριτῶν δὴ οὐσῶν φιλιῶν, καθάπερ ἐν ἀρχῇ εἴρηται, καὶ καθ' ἐκάστην τῶν μὲν ἐν ἰσότητι φίλων ὄντων, τῶν δὲ καθ' ὑπεροχὴν —καὶ γὰρ ὁμοίως ἀγαθοὶ γίνονται φίλοι, καὶ ἀμείνων χεῖρονι, ὁμοίως δὲ καὶ ἡδεῖς, καὶ διὰ τὸ χρησιμον ἰσάζοντες ταῖς ὠφελείαις καὶ διαφέροντες—τούς ἴσους μὲν κατ' ἰσότητα δεῖ τῷ φιλεῖν καὶ τοῖς λοιποῖς ἰσάζειν· τοὺς δὲ ἀνίσους τῷ ἀνέλογον ταῖς ὑπεροχαῖς ἀποδιδόναι. γίγνεται δὲ τὰ ἐγκλήματα καὶ αἱ μέμψεις ἐν τῇ κατὰ τὸ χρησιμον φιλίᾳ ἢ μόνη ἢ μάλιστα εὐλόγως. οἱ μὲν γὰρ δι' ἀρετὴν φίλοι ὄντες εὖ δρᾶν ἀλλήλους προθυμοῦνται· τοῦτο γὰρ ἀρετῆς καὶ φιλίας. πρὸς τούτων δὲ ἀμιλλωμένων οὐκ ἔστιν ἐγκλήματα, οὐδὲ μάχαι· τὸν γὰρ φιλοῦντα καὶ εὖ ποιῶντα οὐδεὶς δυσχεραίνει, ἀλλ' ἐὰν ᾗ χαρίεις, ἀμείβεται εὖ δρῶν. ὁ δὲ ὑπερβάλλον, τυγχάνων οὐ ἐφίεται, οὐκ ἂν ἐγκαλοῖται τῷ φίλῳ, ἐκάτερος γὰρ τοῦ ἀγαθοῦ ἐφίεται. οὐ πάνυ δ' οὐδ' ἐν τοῖς δι' ἡδονήν· ἅμα γὰρ ἀμφοῖν γίνεται οὐ ὀρίγονται εἰ τῷ συνιδίαιεν

χαίρουσιν· γελοῖος ἂν φαίνοιτο καὶ ὁ ἐγκαλῶν τῷ μὴ τέρποντι, ἐξὸν μὴ συνδιημερεύειν. ἡ δὲ διὰ τὸ χρήσιμον ἐγκληματική· ἐπ' ὠφελείᾳ γὰρ χρώμενοι ἀλλήλοις, αἰεὶ τοῦ πλείονος δέονται, καὶ ἔλαττον ἔχειν οἴονται τοῦ προσήκοντος, καὶ μέμφονται ὅτι οὐχ ὅσων δέονται, τοσούτων τυγχάνουσιν, ἄξιοι ὄντες· οἱ δὲ εὖ ποιῶντες οὐ δύνανται ἐπαρκεῖν τοσαῦτα, ὅσων οἱ πάσχοντες δέονται.

III.—*Grecian History.*

1. State in a concise form your reasons for believing in the personality of Homer. When was any doubt first suggested on the subject?

2. Give an account of the nature of Greek colonization, and contrast it with that of Rome, and that of modern times.

3. Explain the principal changes introduced into the Athenian constitution by Cleisthenes.

4. What were the alleged and what the real causes of the Peloponnesian War?

5. Contrast the Athenian and Lacedæmonian character.

6. What were the principal events of Alexander's Persian campaign?

IV.—*Translate into English Prose.*

Vidistine aliquando Clitumnum fontem? Si nondum, vide; quem ego (pœnitet tarditatis) proximè vidi. Modicus collis assurgit, antiquâ cupressu nemorosus et opacus. Hunc subter fons exit, et exprimitur plurimis venis, sed imparibus; eluctatusque facit gurgitem qui lato gremio patescit purus et vitreus, ut numerare relucentes calculos possis. Inde non loci devexitate, sed ipsâ sui copiâ et quasi pondere impellitur. Fons adhuc, et jam amplissimum flumen atque etiam navium patiens, quas, obvias quoque et contrario nisu in diversa tendentes, transmittit et perfert; adeo validus, ut illa, quâ properat ipse, quamquam per solum planum, remis non adjuvetur; idem ægerrime remis contisque superetur adversus. Jucundum utrumque per jocum ludumque fluitantibus, ut flexerint cursum, laborem otio, otium labore variare. Ripæ fraxino multâ, multâ populo

vestiuntur, quas perspicuus amnis, velut mersas, viridi imagine annumerat. Rigor aquæ certaverit nivibus; nec color cedit. Adjacet templum, priscum et religiosum. Stat Clitumnus ipse, amictus ornatusque prætextâ. Præsens numen, atque etiam fatidicum, indicant sortes. Sparsa sunt circa sacella complura, totidemque dei; sua cuique veneratio, suum nomen, quibusdam etiam fontes. Nam, præter illum, quasi parentem cæterorum, sunt minores capite discreti; sed flumini miscentur, quod ponte transmittitur. Is terminus sacri profanique. In superiore parte navigare tantum, infra etiam natare concessum. Balineum Hispellates, quibus illum locum divus Augustus dono dedit, publicè præbent, præbent et hospitium. Nec desunt villæ, quæ, secutæ fluminis amœnitatem, margini insistent. In summâ, nihil erit, ex quo non capias voluptatem. Nam studebis quoque, et leges multa multorum omnibus columnis, omnibus parietibus inscripta, quibus fons ille deusque celebratur. Plura laudabis, nonnulla ridebis.

V.—*Translate into Latin Prose.*

Of all sciences—I speak now of human, and according to the human conceit—is our poet the monarch. For he doth not only show the way, but giveth so sweet a prospect into the way as will entice any man to enter into it. Nay, he doth, as if your journey should be through a fair vineyard, at the very first give you a cluster of grapes, that full of that taste you may long to pass further. He beginneth not with obscure definitions, which must blur the margin with interpretations, and load the memory with doubtfulness, but he cometh to you with words either accompanied with or prepared for the well enchanting skill of music; and with a tale forsooth he cometh unto you, with a tale which holdeth children from play and old men from the chimney corner, and pretending no more doth intend the winning of the mind from wickedness to virtue, even as the child is often brought to take most wholesome things by hiding them in such other as have a pleasant taste. So it is in men, most of whom are children in the best things, till they be cradled in their graves. Glad they will be to hear the tales of

Hercules, Achilles, Cyrus, Æneas, and hearing them must needs hear the right description of wisdom, valour, and justice; which had they been barely, that is to say philosophically set out, they would swear they be brought to school again.

VI.—Critical and Grammatical Questions (*Greek*).

1. Of what two elements did the Athenian tragic drama consist? What connection had Bentley's celebrated treatise on Phalaris with the question? What was the origin of Greek comedy? Mention its several stages, specifying the principal writers in each.

2. Give a brief criticism upon the different styles of Æschylus, Sophocles, and Euripides.

3. Explain the reference of the following words and phrases to the Greek drama:—

choragus	protagonist	Dionysia
coryphæus	cothurnus	οὐδέν πρὸς Διόνυσον
liturgy	διδάσκειν	Deus ex machinâ
parabasis	ὑποκρίνασθαι	saluere per utres
trilogy		

4. Translate the following into Greek:—

- He arrived the third day after leaving Athens.
- He was elected general with four others.
- He said that it was not himself but the soldier who saw this.
- The man and horse fell down.
- The oldest and at the same time best historians.
- He was put to death for doing this.

5. Translate into English and explain the construction:—

- οὐκ ἐπ' ἀρρητοῖς ἐμοῖς λόγοις.
- μὴ ἀμφοτέρων ἡμαρτήκαμεν;
- καὶ τῶνδ' ἀκούσας οὗ τι μὴ ληφθῶ δόλω.
- οἴσθ' οὖν ὃ δρᾶσον;
- εἴθ' ὦφελον μὴ ταῦτα πεποιηκέναι.
- εὖγματα Πάλλαδος. Πάλλαδος ἔργα.

6. How many pronouns are there in Greek which differ owing to a difference in breathing or accentuation? Give instances.

HINTS—THIRD WEEK.

I.

young hero sleeps, externo sub cespite dormit.—wild native plains, patrii modulamina cantûs.—heart of the minstrel is breaking, quanta animum frangit amarities.—make her a grave, contumuletur effossâ humo.

II.

Aristotle begins to discuss, in the 'Nicomachæan Ethics,' the three different sorts of friendship, pointing out that which is most liable to dissolution.

τῷ ἀνάλογον—he means where there is an inequality in the power of conferring benefits there should be an analogy in the amount of friendship demanded. In friendships from motives of love or pleasure complaints do not so often arise, but in those from motives of expediency they do, because there is a profit and loss account to keep which is a difficult matter.

III.

See Key.

IV.

The younger Pliny, in one of his Epistles, describes the sources of the Clitumnus.

exprimitur—we may translate as a sort of middle voice—
'forces its way out of the ground.'

annumerat—lit. 'to number to,' 'to set down in an account as belonging to,' hence the metaphorical application in this place is clear.

sacella—small shrines or chapels. A row of such, at each of which the traveller must pause and pray, are frequently seen in Roman Catholic countries in the present day.

V.

according to human conceit, pro hominum consuetudine.
—nay, quin.—well enchanting skill of music, ad numerorum
illecebras aptissimis.—a pleasant taste, crustulis dulcioribus.
—right description, veram imaginem.—philosophically, philo-
sophorum tantum more.—to school, sub magistri ferulam.

PASSAGES—FOURTH WEEK.

I.—*Translate into English Prose.*

Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι
 ὄρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἐρωτα
 ἐσδόμενον πύξοιο ποτὶ κλάδον· ὥς δ' ἐνόασε,
 χαίρων ὦνεκα δὴ μέγα φαίνετο ὄρνεον αὐτῷ,
 τὼς καλάμωσ ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5
 τᾷ καὶ τᾷ τὸν Ἐρωτα μετάλμενον ἀμφεδόκευεν.
 χῶ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη,
 τὼς καλάμωσ ρίψας ποτ' ἀροτρία πρέσβυν ἵκανε,
 ὅς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγειν αὐτῷ,
 καὶ οἱ δεῖξεν Ἐρωτα καθήμενον. αὐτὰρ ὁ πρέσβυς 10
 μειδιδίων κίνησε κάρη, καὶ ἀμείβετο παῖδα,
 Φεῖδεο τὰς θήρας, μηδ' ἐς τόδε τῶρνεον ἔρχεν.
 φεῦγε μακράν· κακὸν ἐντὶ τὸ θηρίον· ὄλβιος ἐσση
 εἰσόκα μή μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀπ' αὐτοῦ 15
 ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιζεῖ.

II.—*Translate into English Prose.*

Vitellius primum iter sicca humo, aut modicè adlabente
 æstu quietum habuit: mox impulsu aquilonis simul sidere
 æquinoctii quo maximè tumescit Oceanus, rapi agique
 agmen, et opplebantur terræ: eadem freto, litori, campis
 facies: neque discerni poterant incerta ab solidis, brevia a
 profundis, sternuntur fluctibus, hauriuntur gurgitibus
 jumenta, sarcinæ: corpora exanima interfluunt, occurrant.

Permiscentur inter se manipuli, modo pectore, modo ore
 tenuis exstantes, aliquando subtracto solo disjecti, aut obruti,
 non vox et mutui hortatus juvabant, adversante undâ : nihil
 strenuus ab ignavo, sapiens ab imprudenti, consilia a casu
 differre : cuncta pari violentiâ involvebantur. Tandem
 Vitellius in editiora enisus, eodem agmen subduxit. Per-
 noctavere sine utensilibus, sine igni, magna pars nudo aut
 mulcato corpore ; haud minus miserabiles, quam quos hostis
 circumsidet. Quippe illis etiam honestæ mortis usus : his
 inglorium exitium.

III.—*Roman History.*

1. What circumstances cast suspicion over the usual account of the regal period of Roman history ? By what scholar were they first noticed ? And by what historian have they mainly been treated of ?

2. What was the character of the Phœnician race ? and the nature of their colonial settlements ? and how did Carthage rise to its special eminence among them ?

3. Mention with the briefest possible notice the principal persons who took part in political affairs between the death of Caius Gracchus and the assassination of C. Julius Cæsar.

4. Mention the principal Roman authors of the ante-Augustan age. Specify their style of composition.

IV.—*Translate into Greek Prose.*

Euph. Can a rational agent propose a more excellent end than happiness ?

Alc. He cannot.

Euph. Of good things, the greater good is most excellent.

Alc. Doubtless.

Euph. Is not the general happiness of mankind a greater good, than the private happiness of one man, or of some certain men ?

Alc. It is.

Euph. Is it not therefore the most excellent end ?

Alc. It seems so.

Euph. Are not then those who pursue this end by the properest methods to be thought the wisest men?

Alc. I grant they are.

Euph. Which is a wise man governed by, wise or foolish notions?

Alc. By wise, doubtless.

Euph. It seems then to follow, that he who promotes the general well being of mankind by the proper necessary means, is truly wise, and acts upon wise grounds.

Alc. It should seem so.

Euph. And is not folly of an opposite nature to wisdom?

Alc. It is.

Euph. Might it not therefore be inferred, that those men are foolish who go about to unhinge such principles as have a necessary connexion with the general good of mankind?

Alc. Perhaps this might be granted; but at the same time I must observe, that it is in my power to deny it.

V.

A.—Translate into Greek Iambics.

When riseth Lacedæmon's hardihood,
 When Thebes' Epaminondas rears again,
 When Athens' children are with hearts endued,
 When Grecian mothers shall give birth to men,
 Then may'st thou be restored, but not till then.
 A thousand years scarce serve to form a state;
 An hour may lay it in the dust; and then
 Can man its shatter'd splendours renovate,
 Recall its virtues back, and vanquish Time and Fate?

B.—Translate into Greek Elegiacs.

How sleep the brave who sink to rest
 By all their country's wishes blest!
 When Spring with dewy fingers cold
 Shall deck with flowers their hallow'd mould,
 She there shall dress a sweeter sod
 Than Fancy's feet have ever trod.

VI.—*Divinity.*

1. What is a type? Show in accordance with your explanation the various particulars in which Moses may be regarded as a type of Christ.

2. Point out how a parable is distinguished from—

- | | |
|------------|------------------|
| i. a fable | iii. a proverb |
| ii. a myth | iv. an allegory. |

Illustrate your answer.

3. Mention the various vicissitudes in the history of the town of Jerusalem.

4. Illustrate from the New Testament the twofold arrangement for governing the Roman provinces, between the senate and the Cæsar.

HINTS—FOURTH WEEK.

I.

These lines are not difficult, but are in the Doric dialect, though without many of the rough Doric forms.

κῶρος—for *κοῦρος*, cf. the following.

ἀπότροπον—‘repulsive,’ ‘odious.’

ἐσδόμενον—remember ζ is a combination, δ and ς—and that α is used for η.

ποτὶ—Doric for *πρός*.

κίνησε—in this species of poetry the augment is sometimes omitted.

ἐντὶ—remark the Doricism.

μέτρον—stature, or full age, of manhood.

II.

The difficulties of a Roman army on the shore of the Northern Sea. It is to be remembered that the Romans were not acquainted with tides in the Mediterranean.

brevia—shallows.

manipuli—the legionary soldiers of the line.

editiora, sc. *loca*—higher ground.

III.

See Key.

IV.

rational agent, λόγον ἔχων.—end, τέλος.—happiness, εὐδαιμονία.—most excellent, αἰρετώτατον.—notions, γνῶμαι.—to unhinge, καταλύειν.

V.

A. Lacedæmon's, Σπαρτή.—hardihood, θράσος.—Eraminondas, ὁ στρατηγός.—to found a state, εὖ κτίσαι πόλιν.—renovate, ἀνακαλεῖν.—Fate, τὸ μόριμον.

B. dewyfingered, δροσοδάκτυλον Εἷαρ.—Fancy's feet have ever trod=the Muse (Πιερίς) has not reared in the garden of Fancy (φαντασία).

VI.

See Key.

PASSAGES—FIFTH WEEK.

I.—Translate into English Prose.

Ἴσως δὲ καλῶς ἔχει μετὰ τοὺς εἰρημενοὺς λόγους μεταβῆναι, καὶ σκέψασθαι περὶ βασιλείας· φαμέν γὰρ τῶν ὀρθῶν πολιτειῶν μίαν εἶναι ταύτην. σκεπτέον δὲ πότερον συμφέρει τῇ μελλούσῃ καλῶς οἰκήσεσθαι καὶ πόλει καὶ χώρῃ βασιλεύεσθαι, ἢ οὐ, ἀλλ' ἄλλη τις πολιτεία μᾶλλον, ἢ τισὶ μὲν συμφέρει, τισὶ δ' οὐ συμφέρει. δεῖ δὲ πρῶτον διελέσθαι πότερον ἐν τῷ γένος ἐστὶν αὐτῆς ἢ πλείους ἔχει διαφοράς. ῥάδιον δὲ τοῦτό γε καταμαθεῖν, ὅτι πλείω τε γένη περιέχει καὶ τῆς ὑρχῆς ὁ τρόπος ἐστὶν οὐχ εἰς πασῶν. ἢ γὰρ ἐν τῇ Λακωνικῇ πολιτεία δοκεῖ μὲν εἶναι βασιλεία

μάλιστα τῶν κατὰ νόμον, οὐκ ἔστι δὲ κυρία πάντων, ἀλλ' ὅταν ἐξέλθῃ τὴν χώραν, ἡγέμων ἐστὶ τῶν πρὸς τὸν πόλεμον· ἔτι δὲ τὰ πρὸς τοὺς θεοὺς ἀποδέδοται τοῖς βασιλεῦσιν. αὕτη μὲν οὖν ἡ βασιλεία οἷον στρατηγία τις αὐτοκρατόρων καὶ αἰδιδός ἐστιν· κτείνει γὰρ οὐ κύριος, εἰ μὴ ἔν τινι βασιλείᾳ, καθάπερ ἐπὶ τῶν ἀρχαίων ἐν ταῖς πολεμικαῖς ἐξόδοις ἐν χειρὸς νόμφ. δηλοῖ δ' "Ομηρος· ὁ γὰρ Ἀγαμέμνων κακῶς μὲν ἀκούων ἡνείχετο ἐν ταῖς ἐκκλησίαις, ἐξελθόντων δὲ καὶ κτείνει κύριος ἦν. λέγει γοῦν·

ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης—

—οὐ οἱ—

ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδ' ὠλονόος,
παρ γὰρ ἐμοὶ θάνατος.

II.—*Translate into English Prose.*

Ch. Quos locos adisti? *Sy.* Nimiùm miris modis mirabiles.

Ch. Labet audire, nisi molestum est. *Sy.* Quin discupio dicere :

Omnium primum in Pontum advecti ad Arabiam terram sumus.

Ch. Eho, an etiam Arabia est in Ponto? *Sy.* Est; non illæc, ubi thus gignitur;

Sed ubi absinthium fit atque cunila gallinacea.

Ch. Nimiùm graphicum hunc nugatorem! Sed ego sum insipientior,

Qui egomet, unde redeam, hunc rogitem, quæ ego sciam atque hic nesciat;

Nisi quia lubet experiri, quò evasurust denique.—

Quid tibi nomen est, adulescens? *Sy.* Pax, id est nomen mihi;

Hoc cotidianum est. *Ch.* Edepol nomen nugatorium!

Quasi dicas, si quid crediderim tibi: pax! periisse illicò.

Sed quid ais? quò inde iisti porrò? *Sy.* Si animum advortas, eloquar.

Ad caput amnis, quod de cælo exoritur sub sōlio Jovis.

Ch. Sub solio Jovis? *Sy.* Ita dico. *Ch.* E cælo? *Sy.* Atque e medio quidem.

- Ch.* Eho, an etiam in cœlum escendisti? *Sy.* Imò horiôlâ advecti sumus
 Usque aquâ advorsâ per annum. *Ch.* Eho, an etiam vidisti Jovem?
- Sy.* Eum alii dii îsse ad villam aiebant, servis depromptum cibum.
 Deinde porrò *Ch.* Deinde porrò nolo quidquam prædices.
- Sy.* Ego quidem hercle, si es molestus. *Ch.* Nam pudicum neminem
 Esse oportet, qui abs terrâ ad cœlum pervenerit.
- Sy.* Dimittam, ut te velle video. Sed monstrâ hosce homines mihi,
 Quos ego quæro, quibus me oportet has deferre epistolas.

III.

A.—Translate into Greek Iambics.

This must he feel, the true-born son of Greece,
 If Greece one true-born patriot still can boast;
 Not such as prate of war but skulk in peace—
 The bondsman's peace, who sighs for all he lost,
 Yet with smooth smile his tyrant can accost,
 And wave the slavish sickle, not the sword.
 Ah, Greece! they love thee least who owe thee most:
 Their birth, their blood, and that sublime record
 Of hero sires who shame thy now degenerate horde.

B.—Translate into Latin Elegiacs.

Elle était de cette terre, où les meilleures choses
 Ont le pire destin;
 Et Rose, elle a vécu ce que vivent les roses,
 L'espace d'un matin.

[She was of this earth, where the brightest things
 Have the briefest doom;
 And our Rose has seen, what the roses see,
 A morning's bloom.]

IV.—*Translate into Latin Hexameters.*

Such place Eternal Justice had prepared
 For those rebellious; here their prison ordain'd
 In utter darkness, and their portion set
 As far removed from God and light of heaven,
 As from the centre thrice to the utmost pole. 5
 Oh! how unlike the place from whence they fell!
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns; and weltering by his side
 One next himself in power, and next in crime, 10
 Long after known in Palestine, and named
 Beëlzebub. To whom the arch-enemy,
 And thence in heaven called Satan, with bold words
 Breaking the horrid silence, thus began.

V.—*Greek Grammar.*

1. Πάλαι προκόψας' οὐ πόνον πολλοῦ με δεῖ. What is the derivation and meaning of προκόψασα, and what is its construction? Quote parallel cases to the last.

2. To what participles are μανθάνω, γιγνώσκω and similar verbs generally joined?

3. Quote any cases of the double superlative or double comparative with which you may be acquainted.

4. What are the frequent meanings of χαίρων and κλάων? Give instances.

5. What is Attic reduplication? In what verbs is it generally found? When is the final syllable of the root made short?

6. What distinctions have been drawn between the phrases following?—

πρὶν δεδιπνηκέναι, πρὶν δειπνῆσαι, πρὶν δειπνεῖν.

VI.

Write an essay upon *Christian* charity, developing its distinct features, and supporting them from the Scriptures.

HINTS—FIFTH WEEK.

I.

Aristotle treats of monarchy among other species of government.

τὸ γένος αὐτῆς—sc. τῆς βασιλείας.

στρατηγία τῶν αὐτοκρατόρων—general commanding with full powers.

ἐν χειρὸς νόμῳ—appears to be equivalent to what we call ‘martial law.’

παρ’ γὰρ ἐμοὶ—in my hands is the power of life and death.

II.

Syrus, an impostor, meets with Charmides, for whom he pretends to be looking, and does not know him. He is made to expose himself.

Arabia—finding he has betrayed himself by his ignorance of geography, he pretends he is not speaking of the well-known Arabia Felix, but another.

Pax—a punning or slang name, with which Charmides jests.

horiola—a small boat used by fishermen.

aqua adversa—with the current against us.

depromptum, supine in um—‘to serve out rations.’

puḍicum, &c.—some say an allusion is made to the carrying off of Ganymede.

III.

A. true born, γνήσιον.—smooth smile accost, τὸν τύραννον ἡδέως προσεννέπει.—shame, καταισχύνειν.

B. These verses form an epitaph on an infant named Rose.—‘What (i.e. as much as) roses can flourish, our Rose flourished.’ In the last line say, ‘Perished on the day when she was born.’

IV.

Eternal Justice, summi ira Jehovæ.—*to the utmost pole*, suspectus ad Arcton.—*weltering*, vastâ mole se volventem.—*Beëlzebub*, Thammuzen; Satanâs means Enemy.

V.—VI.

See Key.

 PASSAGES—SIXTH WEEK.
I.—*Translate into English Prose.*

Secreti loquimur : tibi nunc, hortante Camenâ,
 Executienda damus præcordia : quantaque nostræ
 Pars tua sit, Cornute, animæ, tibi, dulcis amice,
 Ostendisse juvat : pulsa, dignoscere cautus,
 Quid solidum crepet, et pictæ tectoria linguæ. 5
 His ego centenas ausim deponere voces,
 Ut quantum mihi te sinuoso in pectore fixi,
 Voce traham purâ : totumque hoc verba resignent,
 Quod latet arcana non enarrabile fibra.
 Cum primum pavido custos mihi purpura cessit, 10
 Bullaque subcinctis laribus donata pependit;
 Cum blandi comites, totâque impune Suburrâ
 Permisit sparsisse oculos jam candidus umbo;
 Cumque iter ambiguum est, et vitæ nescius error
 Deducit trepidas ramosa in compita mentes, 15
 Me tibi supposui : teneros tu suscipis annos
 Socratico, Cornute, sinu : tunc fallere solers
 Apposita intortos extendit regula mores;
 Et premitur ratione animus, vincique laborat,
 Artificemque tuo ducit sub pollice vultum. 20
 Tecum etenim longos memini consumere soles,
 Et tecum primas epulis decerpere noctes.
 Unum opus, et requiem pariter disponimus ambo,
 Atque verecundâ laxamus seria mensâ.
 Non equidem hoc dubites, amborum fœdere certo 25

Consentire dies, et ab uno sidere duci.
 Nostra vel æquali suspendit tempora libra
 Parca tenax veri, seu nata fidelibus hora
 Dividit in Geminos concordia fata duorum;
 Saturnumque gravem nostro Jove frangimus una. 30
 Nescio quod certe est, quod me tibi temperat, astrum.

II.—*Translate into English Prose.*

Ἡ δὲ λογοποιΐα ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων, ὧν βούλεται ὁ λογοποιῶν, ὁ δὲ λογοποιὸς τοιοῦτός τις, υἱός, ὑπαντήσας τῷ φίλῳ, εὐθὺς καταβαλὼν τὸ ἦθος καὶ μειδιάσας ἐρωτῆσαι, Πόθεν σύ; καὶ λέγειν, Τί καὶ πῶς ἔχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾶν, Μὴ λέγεται τι καινότερον; καὶ, Μὴ ἀγαθὰ γέ ἐστι τὰ λεγόμενα; καὶ οὐκ ἐάσας ἀποκρίνεσθαι εἰπεῖν, Τί λέγεις; οὐδὲν ἀκήκοας; δοκῶ μοί σε εὐωχῆσιν καινῶν λόγων· καὶ ἔστιν αὐτῷ ἡ στρατιώτης ἡ παῖς Ἀστείου τοῦ αὐλητοῦ ἡ Λύκων ὁ ἐργολάβος παραγεγονώς ἐξ αὐτῆς τῆς μάχης, οὗ φησιν ἀκηκούειν. αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαῦταί εἰσιν αὐτοῦ, ὧν οὐδεὶς ἂν ἔχοι ἐπιλαβέσθαι· διηγῆται δέ, τούτους φάσκων λέγειν, ὡς Πολυσπέρχων καὶ ὁ βασιλεὺς μάχῃ νενίκηκε καὶ Κάσανδρος ἐζώρηται· κὰν εἴπῃ τις αὐτῷ, Σὺ δὲ ταῦτα πιστεύεις; φήσει, τὸ πρᾶγμα βοᾷσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν· ταῦτα γὰρ λέγειν περὶ τῆς μάχης· καὶ πολὺν τὸν ζῶμον γεγονέναι· εἶναι δὲ αὐτῷ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν· ὁρᾶν γὰρ αὐτῶν πάντων μεταβεβληκότα. λέγει δ', ὡς καὶ παρακίκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ, ἥδη πέμπτην ἡμέραν ἦκοντα ἐκ Μακεδονίας, ὃς πάντα οἶδε· καὶ ταῦτα δι-
 ἐξιῶν, πιθανῶς σχετλιάζει, λέγων, Πῶς οἴεσθε; δυστυχῆς Κάσανδρος! ὦ ταλαίπωρος! ἐνθυμῇ τὸ τῆς τύχης; ἀλλ' οὖν ἰσχυρὸς γε γενόμενος· καί, Δεῖ δὲ αὐτὸ σὲ μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πόλει προσεδράμηκε λέγων.

Τῶν τοιούτων ἀνθρώπων τεθαύμακα, τί ποτε βούλονται λογοποιούντες· οὐ γὰρ μόνον ψεύδονται, ἀλλὰ καὶ ἀλυσιτελῶς ἀπαλλάττουσι· πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βαλανείοις περιστάσεις ποιούμενοι τὰ ἱμάτια ἀποβεβλήκυσιν, οἱ δ' ἐν τῇ στοᾷ πεζομαχία καὶ ναυμαχία νικῶντες ἐρήμους δίκας ὠφλήκασιν,

εἰσὶ δ' οἱ καὶ πόλεις τῷ λόγῳ κατὰ κράτος αἰροῦντες παρε-
 δειπνήθησαν. πᾶν δὲ ταλαίπωρον αὐτῶν ἐστὶ τὸ ἐπιτήδευμα·
 ποίᾳ γὰρ ἐν στοᾷ, ποίῳ δὲ ἐργαστηρίῳ, ποίῳ δὲ μέρει τῆς ἀγορᾶς
 οὐ διημερεύουσιν, ἀπανθᾶν ποιῶντες τοὺς ἀκούοντας οὕτως
 καταπονοῦντες ταῖς ψευδολογίαις;

III.—*Translate into Greek Iambics.*

Is this a dagger which I see before me,
 The handle toward mine hand? Come, let me
 clutch thee.
 I have thee not, and yet I see thee still.
 Art thou not, fatal vision, sensible
 To feeling as to sight? or art thou but 5
 A dagger of the mind; a false creation,
 Proceeding from the heat-oppressed brain?
 I see thee yet, in form as palpable
 As this which now I draw.
 Thou marshall'st me the way that I was going; 10
 And such an instrument I was to use.
 Mine eyes are made the fools o' the other senses,
 Or else worth all the rest: I see thee still!
 And on thy blade and dudgeon gouts of blood,
 Which was not so before.—There's no such thing; 15
 It is the bloody business which informs
 Thus to mine eyes.

IV.—*Translate into Greek Prose.*

Ambition is like choler, which is a humour that maketh men active, earnest, full of alacrity, and stirring. If it be not stopped, and cannot have its way, it becometh adust, and thereby malign and venomous; so ambitious men, if they find the way open for their rising, and still get forward, they are rather busy than dangerous; but if they be checked in their desires, they become secretly discontent, and look upon men and matters with an evil eye, and are best pleased when things go backward; which is the worst property in

a servant of a prince or state. Therefore, it is good for princes, if they use ambitious men, to handle it so as they be still progressive and not retrograde, which, because it cannot be without inconvenience, it is good not to use such matters at all; for if they rise not with their service, they will take order to make their service fall with them. But since we have said, it were good not to use men of ambitious natures, except it be upon necessity, it is fit to speak in what cases they are of necessity. Good commanders in the wars must be taken, be they never so ambitious, for the use of their service dispenseth with the rest; and to take a soldier without ambition is to pull off his spurs. There is also great use of ambitious men in being screens to princes in matters of danger and envy; for no man will take that part except he be like a seeded dove, that mounts and mounts, because he cannot see about him. There is use also of ambitious men in pulling down the greatness of any subject that overtops, as Tiberius used Macro in the pulling down of Sejanus.

V.—Grammatical and Critical Questions.

1. Give instances of, and explain, the ‘nominativus pendens.’

2. What is the usual grammatical construction of the verbs οἶδα, μανθάνω, γιγνώσκω, αἰσθάνομαι, and their compounds?

3. Explain and give examples of the figures—

anacolouthon	hypallage	zeugma
asyndeton	hyperbaton	

4. Explain the construction of μή as an interrogative, and οὐ μή with the future and aorist conjunctive respectively.

5. Give an idiomatic English version of the following which shall fully convey the meaning of the Greek original:—

α. Δύο ἐν Εὐβοίᾳ Φίλιππος κατέστησε τυράννους, τὸν μὲν ἀπαντικρὺ τῆς Ἀττικῆς ἐπιτειχίσας, τὸν δὲ ἐπὶ Σκιάθῳ· ὑμεῖς δὲ οὐδὲ ταῦτα ἀπελύσασθε, εἰ μὴδὲν ἄλλο ἐβούλεσθε, ἀλλ' εἰάκατε· ἀφέστατε δῆλον ὅτι αὐτῷ.

- b. Οὐ γὰρ δήπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ, ἐμὲ δὲ εἴπερ ἐξελέγχειν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράψατο.
- c. Οὐ μόνον εἴ τι χρήσιμον ἐσκεμμένος ἦναι τις, τοῦτ' ἂν αἰοῦσαντες λάβοιτε, ἀλλὰ καὶ τῆς ὑμετέρας τύχης ὑπολαμβάνω πολλὰ τῶν δεόντων ἐκ τοῦ παραχρῆμα ἐνίοις ἂν ἐπελθεῖν εἰπεῖν.

VI.—English Essay.

Write a short essay, or series of remarks, upon the different sorts of 'Evidences of the Christian Religion.'

HINTS—SIXTH WEEK.

I.

Persius addresses his ancient preceptor Cornutus, to whom he expresses his obligations for his wise and affectionate teaching.

Musa—i.e. under whose inspiration the present poem is written.

tectoria—‘coverings,’ hence, false pretences.

pictæ—garnished with deceit.

purpura—the garment worn by young nobles was edged with purple, considered a ‘sacro-sanctus color.’

bullæ—ornament worn by children, shaped like a heart, and hollow within.

blandi—by some applied to the masters; more probably it means his young comrades, who coaxed and persuaded him into vice.

candidus umbo—a white shield without any device, because not as yet illustrated by any achievement, was presented to the young men when they took the toga virilis. Comp. Virg. ix. 548, ‘parmâ inglorius albâ.’ It was a sign that they now possessed the license of manhood.

Socratico—here little more than ‘philosophic.’

fallere solers—‘dexterous to beguile,’ the discipline was so gently applied that he hardly felt it.

nata—‘formed by nature for the faithful.’

Geminus—persons born under the sign of Castor and Pollux were supposed to possess congenial habits and characters.

frangimus—‘break the influence of.’ Horace has the same idea:—

Te Jovis impio
Tutela Saturno refulgens
Eripuit.

temperat—to temper as mortar; hence, to mingle together and unite.

II.

One of the ‘Characters’ of Theophrastus, which depicts the gossip, or newsmonger. On this character of the Athenians see Acts xvii. 21.

καταβαλὼν τὸ ἦθος—assuming a submissive or fawning demeanour.

ἐὺωχῆσειν—‘to give you a regular banquet of news.’

ἀναφοραὶ—‘references,’ Cassander, &c. This fixes the time to the war between Cassander and Polysperchon, B. C. 317.

See Grote, chapter xcvi.

ζῶμὸν—‘a terrible hash had been made.’

ἐν τοῖς πράγμασιν—‘in the conduct of affairs’—‘the government.’

ἰσχυρὸς γε γενόμενος.—Do not translate as ὢν, and comp. ἀνδρὰς ἀγαθοὺς ἔργῳ γενομένους, Thucyd. ii. 35.

ἀπαλλάττουσι—‘come off with small profit;’ a common Attic idiom.

ἐρήμους δίκας—let judgment go by default, i.e. from non-appearance in court.

παρεδειπνήθησαν—humorously, ‘come short of,’ missed their dinners.

III.

before me, ὀμμάτων παρὸς.—toward my hand, *πρόχειρον* or *πρὸς χεῖρα*.—*sensible*, &c., use the verbal adjectives *ληπτέον*, &c.—*marshal’s*, *ἡγεῖσθαι ὁδόν*.—made the fools, &c., *γελῶτα ὀφλίσκάνειν*, or *ὀφλεῖν*.—worth the rest, *κρατεῖν*.—informs, *τοιαύτην ὅψιν προφαίνει*.

IV.

ambition, φιλοτιμία.—*active*, &c., δραστηρίους, ἰητικούς.—*cannot have its way*, ἀπορίας οὔσης τοῦ μὴ πόρρω ἵεναι.—*adust*, is withered, αὐαίνεται.—*busy*, πολυπράγμονες.—*evil eye*, βασκαίνοντες.—*go backward*, ἐς τοῦ μπαλιν ἀναχωρεῖν.—*handle*, μεταχειρίζεσθαι.—*fall with them*, ἅμα αὐτοῖς καὶ ἡ χοῆσις σφαλήσεται.—*except it be upon necessity*, ὅτι μὴ ἐξ ἀνάγκης.—*dispenseth with the rest*, τᾶλλα πάντα ἀφανίζει.—*his spurs*, τὰ ὄπλα ἀφέλεσθαι.—*being screens*, προβεβλημένοι.—*seeled*, blinded, or blindfolded.—*mounts and mounts*, διατελεῖ ἀναπετομένη.—*that overtops*, τὸν αἰεὶ ὑπερβάλλοντα.—*Sejanus*, Σηϊανός.

V.

See the Key.

VI.

These will divide themselves into internal (including miracles and prophecy) and external. Give an account of the plan and argument of Paley and Butler, and any other writer on evidences you may remember.

PASSAGES—SEVENTH WEEK.

I.—*Translate into English Prose.*

Fit quoque, ut a lapide hoc ferri natura recedat
 Interdum, fugere atque sequi consueta vicissim.
 Exsultare etiam Samothracia ferrea vidi,
 Et ramenta simul ferri furere intus ahenis
 In scaphiis, lapis hic Magnes cum subditus esset:
 Usque adeo fugere a saxo gestire videtur.
 Ære interposito discordia tanta creatur,
 Propterea, quia nimirum prius æstus ubi æris
 Præcepit, ferrique vias possedit apertas;

Posterior lapidis venit æstus, et omnia plena
 Invenit in ferro ; neque habet, qua tranet, ut ante.
 Cogitur offensare igitur pulsareque fluctu
 Ferrea texta suo ; quo pacto respuit ab se, .
 Atque per æs agitat, sine eo quæ sæpe resorbet.

II.—*Translate into English Prose.*

- ΑΙΑΣ. αἶ αἶ· τίς ἄν ποτ' ῥέθ' ὦδ' ἐπώνυμον
 τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;
 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
 καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
 ὅτου πατήρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς 5
 τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
 Τροίας ἐπελθὼν οὐκ ἐλάσσοι σθένει,
 οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς, 10
 ἄτιμος Ἀργείοισιν ὦδ' ἀπόλλυμαι.
 καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ·
 εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὦν πέρι
 κρίνειν ἔμελλε κράτος ἀριστείας τινί,
 οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ. 15
 νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῶ φρένας
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
 δίκην κατ' ἄλλον φωτὸς ὦδ' ἐψήφισαν. 20
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
 ἔσφηλεν, ἐμβαλοῦσα λυσσώδη νόσον,
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς·
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφηνγότες, 25
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν
 βλάπτοι, φύγοι· γ' ἂν χῶ κακὸς τὸν κρείσσονα.

III.—*Translate into Latin Elegiacs.*

Fair the face of orient day,
 Fair the tints of op'ning rose,
 But fairer still my Delia dawns,
 More lovely far her beauty blows.
 Sweet the lark's wild-warbled lay, 5
 Sweet the tinkling rill to hear ;
 But, Delia, more delightful still
 Steal thine accents on mine ear.
 The flower-enamour'd busy bee
 The rosy banquet loves to sip ; 10
 Sweet the streamlet's limpid lapse
 To the sun-brown'd Arab's lip ;—
 But, Delia, on thy balmy lips
 Let me, no vagrant insect, rove !
 Oh ! let me steal one liquid kiss ! 15.
 For, oh ! my soul is parch'd with love.

IV.—*Historical Questions (Greek).*

1. Give some account of the Amphictyonic Council.
2. What was the reason why Greece had not a career of foreign conquest like Rome ?
3. Give an account of the geographical situation and physical features of Attica. What effect does Thucydides ascribe to these ?
4. What colonies from abroad settled in Greece in early times ?
5. Give a brief account of the migrations, settlement, and colonies of the Dorian race.

V.—*Translate into Greek Prose.*

One day when we had gone out into the garden, a gentleman meets us dressed in military uniform, and in the first instance addressed us in the Italian language. The gardener, however, I suppose not understanding the language,

made no answer, and he imagining himself treated with contempt, gives him a lash with his riding-whip. The other grips him at once, like a wrestler, and tripping him up, lays him flat on his back on the road, and when he was down he kicks him, punches him with his fist, and with a stone he picked up out of the road. The soldier at first made some sort of a defence, and threatened that if he could get up he would kill him with his sabre. But the gardener, just as if the other had pointed out the path of safety to him, draws the sabre, pitches it a long way off, and struck him again as he lay on the ground. The soldier, seeing he could not stand it any longer, shams dead under the blows, and his adversary frightened at this, leaves him in a hurry lying on the ground, and picking up the sabre, rode off into the town.

VI.—*Divinity.*

1. What was the classical meaning of *εὐαγγέλιον*? What its New Testament application? To what terms in our language has it an analogy?

2. Show how the parable of the unclean spirit going out of a man and returning to him, may be applied—

- i. to the Jews
- ii. to the Christian Church
- iii. to individuals.

3. Explain and translate the phrases—

νάρδου πιστικῆς

ἀπὸ τῶν κερατίων

Σάββατον δευτερόπρωτον

ἐλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

4. Relate and explain the parable of Jotham son of Gideon.

5. What celebrated caves are mentioned in the Old Testament?

6. A short account of Miriam, Rahab, and Michal.

HINTS—SEVENTH WEEK.

I.

Lucretius is here speaking of the magnet. He seems to have been astonished by the phenomena of its negative pole. His explanation, which is rather confused, appears to be founded on the theory of emanating particles which flow from the magnet in a strong stream.

ramenta—from *rado*, *radere*, *radimenta*, *ramenta*

cere interposito—the argument is that if brass intervene between the magnet and the iron, then the iron is repelled, because all its apertures being closed by the stream of particles from the brass, there is no place of entrance for those from the magnet; and these latter beat upon the impervious surface of the iron, and therefore push it away.

respuat and *resorbet* are words of the same class, used to express the nature of the negative and positive poles of the magnet.

II.

The name Ajax is supposed to be derived from *ai*, *ai*, alas! alas! Ajax Telamonius is here represented by Sophocles as deploring his evil destiny in a lucid interval of his madness.

ἐπώνυμος—this word is used both actively and in a passive sense, i.e. both as giving a name to, and receiving a name from, something else.

καλλιστεία—according to the analogy of the termination, a reward or prize for superior valour.

ἀρκέσας—indicates having accomplished by way of assistance—sc. to the Greek expedition.

φωτὶ—in this case contemptuous and derogatory—a ‘creature.’

φωτὸς—still opposed to *άνήρ*, but no longer with the connotation of contempt—‘living being.’

ἔσφηλεν, from *σφάλλω*—to trip up in wrestling.

βλάβτοι—the proper meaning of this word, generally translated ‘to hurt,’ is, as may be seen from many passages, ‘to prove an impediment to,’ ‘to arrest in mid-course;’ said e.g. of a hare, Æschyl. *Agam.* 120, βλαβέντα λοισθίων δρόμων.

III.

orient day, Aurora may be used. Repeat the adverb or adjective in imitation of the English.—*flower-enamour’d*, *Florum* or *Floris amans*.—*vagrant insect*, better repeat ‘apis.’

IV.

Hints cannot be given without revealing the answers. See Key.

V.

gentleman, ἀνὴρ γενναῖος.—*uniform*, dress of a soldier.—*whip*, μαστίξ.—*to trip up*, ἐκ τῶν ποδῶν ὑποσπᾶν.—*made a fight*, ἀντιμάχεσθαι.—*sabre*, μάχαιρα.—*path of safety*, τὸ ἀκίνδυνον.—*not to be stood*, ἀφόρητον.—*shams dead*, ψεύδεται τεθνηκώς.—*to ride off*, ἀπελαύνειν.

VI.

See IV. and Key.

PASSAGES—EIGHTH WEEK.

I.—Translate into English Prose.

Ἄρ' οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν τοῖς ποιήμασιν ἢ μὴ παρ' ἡμῖν ποιεῖν, ἢ καὶ τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακὴθες τοῦτο καὶ ἀκόλαστον καὶ ἀνελεύθερον καὶ ἀσχημον μῆτε ἐν εἰκόσι ζῶων, μῆτε ἐν οἰκοδομήμασι μῆτε ἐν ἄλλῳ μηδενὶ δημιουργουμένῳ ἐμποιεῖν, ἢ ὁ μὴ οἷός τε ὦν

HINTS—SEVENTH WEEK.

I.

Lucretius is here speaking of the magnet. have been astonished by the phenomena pole. His explanation, which is rather curious, is to be founded on the theory of emanating; flow from the magnet in a strong stream.

ramenta—from *rado*, *radere*, *radimenta*, *ram* are *interposito*—the argument is that if there is a space between the magnet and the iron, the iron is repelled, because all its apertures being open to the stream of particles from the brass, there is no entrance for those from the magnet; and therefore upon the impervious surface of the iron the iron is pushed away.

respuat and *resorbet* are words of the same kind, and express the nature of the negative and positive of the magnet.

II.

The name Ajax is supposed to be derived from *alas! alas!* Ajax Telamonius is here represented as deploring his evil destiny in a lucid and calm madness.

ἐπώνυμος—this word is used both actively and passively, i.e. both as giving a name to, and receiving a name from, something else.

καλλιστεία—according to the analogy of the word *πορεία* or prize for superior valour.

ἀρκέσας—indicates the completion of an expedition.

ἀνέω—to open, to the expedition.

φωρί—in this case, 'aptuous and fertile.'

φωτός—still open, 'bright,' but not yet living.

notation of 'living being.'

ἔσφηλεν, from *ἐσφάλλω*, 'trip up.'

At postquam trunco cervix abscisa recessit,
 Vindicat hoc Pharius dextra gestare satelles.
 Degener, atque operæ, miles Romane, secundæ,
 Pompeii diro sacrum caput ense recidis,
 Ut non ipse feras ? Pro ! summi fata pudoris !
 Impius ut Magnum nosset puer, illa verenda
 Regibus hirta coma, et generosâ fronte decora
 Cæsaries comprehensa manu est, Pharioque veruto,
 Dum vivunt vultus, atque os in murmura pulsant
 Singultus animæ, dum lumina nuda rigescunt,
 Suffixum caput est, quo nunquam bella jubente
 Pax fuit ; hoc leges campumque et rostra movebat :
 Hac facie Romana tibi Fortuna placebas.
 Nec satis infando fuit hoc vidisse Tyranno :
 Vult sceleri superesse fidem. Tunc arte nefandâ
 Submota est capiti tabes : raptoque cerebro,
 Exsiccata cutis, putrisque effluxit ab alto
 Humor, et infuso facies solidata veneno.

III.—*Translate into Greek Prose.*

Euph. O Alciphron, I aim not at triumph, but at truth. You are therefore at full liberty to unravel all that hath been said, and to recover or correct any slip you have made. But then you must distinctly point it out : otherwise it will be impossible ever to arrive at any conclusion.

Alc. I agree with you upon these terms jointly to proceed in search of truth, for to that I am sincerely devoted. In the progress of our present inquiry I was, it seems, guilty of an oversight, in acknowledging the general happiness of mankind to be a greater good than the particular happiness of one man. For in fact the individual happiness of every man alone, constitutes his own entire good. The happiness of other men, making no part of mine, is not with respect to me a good : I mean a true natural good. It cannot therefore be a reasonable end to be proposed by me in truth and nature (for I do not speak of political pretences), since no wise man will pursue an end which doth

not concern him. This is the voice of nature. O nature ! thou art the fountain, original, and pattern, of all that is good and wise.

IV.—*Translate into Latin Elegiacs.*

Weigh me the fire, or canst thou find
 A way to measure out the wind ?
 Distinguish all the floods that are
 Within this waterie theater.
 And taste thou them as saltless there 5
 As in their channel first they were.
 Tell me the people that do keep
 Within the kingdoms of the deep.
 Oh, fetch me back that cloud again
 Beshivered into seeds of rain. 10
 Tell us the motes, dust, sand, and spears
 Of corn when summer shakes his ears.
 Show me the world of starres, and whence
 They noiseless spell their influence.
 This if thou canst—then show me Him 15
 Who rides the glorious cherubim.

V.—*Grecian History.*

1. Mention some particulars concerning agriculture, domestic residences, the use of metals, and weaving materials, in the heroic age.

2. What were the principal *consequences* of the Persian war to Greece ?

3. What were the principal encouragements to the practice of the fine arts in ancient Greece ? And how were their products employed ?

4. Write a brief biography of Agesilaus.

5. What was the foreign policy of Pericles ? Compare it with that of Augustus. How far was it carried out by his successors ?

VI.—*Divinity.*

1. Refer to their context, and briefly comment on, the following texts:—

- a. 'He hath done all things well.'
- b. 'It is not for you to know the times or the seasons.'
- c. 'Surely the Lord was in this place, and I knew it not.'
- d. 'Had Zimri peace, who slew his master?'
- e. 'Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?'
- f. 'It seemeth good unto the Holy Ghost and to us.'

2. Enumerate the great forms of false worship that have prevailed in the world, and show very briefly in what their strong point has consisted.

3. Translate into the original Greek—

- a. 'And he began to teach them that the Son of Man must suffer many things, and be rejected of the chief priests, and of the scribes.'
- b. 'He began to amend.'
- c. 'They uncovered the roof.'
- d. 'The law is open, and there are deputies: let them implead one another.'

4. We believe that Baptism and the Lord's Supper are generally necessary to salvation. Who was certainly saved without them? Can you use this as an argument?

5. Give a very brief account of the state of the Christian Church at the dates following:—

A.D. 300
,, 500

A.D. 1000
,, 1600

A.D. 1867.

IV.—*Translate into Latin Hexameters.*

Such place Eternal Justice had prepared
 For those rebellious; here their prison ordain'd
 In utter darkness, and their portion set
 As far removed from God and light of heaven, 5
 As from the centre thrice to the utmost pole.
 Oh! how unlike the place from whence they fell!
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns; and weltering by his side
 One next himself in power, and next in crime, 10
 Long after known in Palestine, and named
 Beëlzebub. To whom the arch-enemy,
 And thence in heaven called Satan, with bold words
 Breaking the horrid silence, thus began.

V.—*Greek Grammar.*

1. Πάλαι προκόψας' οὐ πόνου πολλοῦ με δεῖ. What is the derivation and meaning of προκόψασα, and what is its construction? Quote parallel cases to the last.

2. To what participles are μανθάνω, γινώσκω and similar verbs generally joined?

3. Quote any cases of the double superlative or double comparative with which you may be acquainted.

4. What are the frequent meanings of χαίρων and κλάων? Give instances.

5. What is Attic reduplication? In what verbs is it generally found? When is the final syllable of the root made short?

6. What distinctions have been drawn between the phrases following?—

πρὶν δεδειπνηκέναι, πρὶν δειπνῆσαι, πρὶν δειπνεῖν.

VI.

Write an essay upon *Christian* charity, developing its distinct features, and supporting them from the Scriptures.

HINTS—FIFTH WEEK.

I.

Aristotle treats of monarchy among other species of government.

τὸ γένος αὐτῆς—sc. τῆς βασιλείας.

στρατηγία τῶν αὐτοκρατόρων—general commanding with full powers.

ἐν χειρὸς νόμῳ—appears to be equivalent to what we call ‘martial law.’

παρ’ γὰρ ἐμοὶ—in my hands is the power of life and death.

II.

Syrus, an impostor, meets with Charmides, for whom he pretends to be looking, and does not know him. He is made to expose himself.

Arabia—finding he has betrayed himself by his ignorance of geography, he pretends he is not speaking of the well-known Arabia Felix, but another.

Pax—a punning or slang name, with which Charmides jests.

horiola—a small boat used by fishermen.

aqua adversa—with the current against us.

depromptum, supine in um—‘to serve out rations.’

pudicum, &c.—some say an allusion is made to the carrying off of Ganymede.

III.

A. true born, γνήσιον.—smooth smile accost, τὸν τύραννον ἡδέως προσεννέπει.—shame, καταισχύνειν.

B. These verses form an epitaph on an infant named Rose.—‘What (i.e. as much as) roses can flourish, our Rose flourished.’ In the last line say, ‘Perished on the day when she was born.’

IV.

Eternal Justice, summi ira Jehovahæ.—to the utmost pole, suspectus ad Arcton.—weltering, vastâ mole se volventem.—Beëlzebub, Thammuzen; Satanas means Enemy.

V.—VI.

See Key.

 PASSAGES—SIXTH WEEK.

I.—*Translate into English Prose.*

Secreti loquimur: tibi nunc, hortante Camenâ,
 Executienda damus præcordia: quantaque nostræ
 Pars tua sit, Cornute, animæ, tibi, dulcis amice,
 Ostendisse juvat: pulsa, dignoscere cautus,
 Quid solidum crepet, et pictæ tectoria linguæ. 5
 His ego centenas ausim deposcere voces,
 Ut quantum mihi te sinuoso in pectore fixi,
 Voce traham purâ: totumque hoc verba resignent,
 Quod latet arcana non enarrabile fibra.
 Cum primum pavido custos mihi purpura cessit, 10
 Bullaque subcinctis laribus donata pependit;
 Cum blandi comites, totâque impune Suburrâ
 Permisit sparsisse oculos jam candidus umbo;
 Cumque iter ambiguum est, et vitæ nescius error
 Deducit trepidas ramosa in compita mentes, 15
 Me tibi supposui: teneros tu suscipis annos
 Socratico, Cornute, sinu: tunc fallere solers
 Apposita intortos extendit regula mores;
 Et premitur ratione animus, vincique laborat,
 Artificemque tuo ducit sub pollice vultum. 20
 Tecum etenim longos memini consumere soles,
 Et tecum primas epulis decerpere noctes.
 Unum opus, et requiem pariter disponimus ambo,
 Atque verecundâ laxamus seria mensâ.
 Non equidem hoc dubites, amborum fœdere certo 25

qui se ad agendum comparant, utiliorem longe Euripidem fore. Namque is et in sermone (quod ipsum reprehendunt, quibus gravitas et cothurnus et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi: et sententiis densus, et in iis, quæ a sapientibus tradita sunt, pæne ipsis par, et in dicendo ac respondendo cuilibet eorum, qui fuerunt in foro disertis, comparandus. In affectibus vero cum omnibus mirus, tum in iis, qui miseratione constant, facile præcipuus.

III.

A.—*Translate into Latin Hexameters.*

At once, as far as angels ken, he views
 The dismal situation waste and wild;
 A dungeon horrible on all sides round
 As one great furnace flamed; yet from those flames
 No light; but rather darkness visible
 Served only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace
 And rest can never dwell, hope never comes
 That comes to all; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsumed.

B.—*Translate as an Epigram.*

Ὡς τεθνηζόμενος τῶν σῶν ἀγαθῶν ἀπόλαυε,
 ὥς δὲ βιωσόμενος φείδεο σῶν κτεάνων.
 ἔστι δ' ἀνὴρ σοφὸς οὕτως ὃς ἄμφω ταῦτα νοήσας,
 φειδοῖ καὶ δαπάνῃ μέτρον ἐφηρμόσατο.

IV.—*Translate into Greek Prose.*

Si quis piorum manibus locus, si, ut sapientibus placet, non cum corpore exstinguuntur magnæ animæ, placidè quiescas, nosque, domum tuam, ab infirmo desiderio et muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri neque plangi fas est. Admiratione te potius

quam temporalibus laudibus, et, si natura suppetit, similitudine decoremus: is verus honor, is conjunctissimi cujusque pietas. Id filiæ quoque uxori praeceperim, sic patris sic mariti memoriam venerari, ut omnia facta dictaque ejus secum revolvant, famamque ac figuram animi magis quam corporis complectantur; non quia intercedendum putem imaginibus quæ marmore aut ære finguntur, sed ut vultus hominum, ita simulacra vultûs imbecilla ac mortalia sunt, forma mentis æterna, quam tenere ac exprimere, non per alienam materiem et artem, sed tuis ipse moribus possis. Quicquid ex Agricola amavimus, quicquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, fama rerum; nam multos veterum velut inglorios et ignobiles oblivio obruet, Agricola posteritate narratus et traditus superstes erit.

V.—*Grammatical and Critical Questions (Greek).*

1. Were compound adjectives always of two terminations?
 2. Which form, *μεμνήσμαι* or *μνησθήσομαι*, *κέκλησομαι* or *κληθήσομαι* is preferred by the Attic tragedians?
 3. What is your opinion concerning the idiom which unites plural neuters with a verb singular?
 4. What is the rule about the formation of a crasis in words beginning with *α*?
 5. How are compounds of *κέρας* written?
 6. Why should we read *εὐπιθής* not *εὐπειθής*, and in similar compounds *ει* or *ι*?
 7. What etymology is generally given for *νηλεῶς*, and why is it erroneous? Are there any similar cases?
 8. What is the usage of *πολὺς* with another epithet?
 9. What is the particle *ζα*, and what is its force?
 10. What are the meanings of *ῥως*, and by what words are they followed?
-

a servant of a prince or state. Therefore, it is good for princes, if they use ambitious men, to handle it so as they be still progressive and not retrograde, which, because it cannot be without inconvenience, it is good not to use such matters at all; for if they rise not with their service, they will take order to make their service fall with them. But since we have said, it were good not to use men of ambitious natures, except it be upon necessity, it is fit to speak in what cases they are of necessity. Good commanders in the wars must be taken, be they never so ambitious, for the use of their service dispenseth with the rest; and to take a soldier without ambition is to pull off his spurs. There is also great use of ambitious men in being screens to princes in matters of danger and envy; for no man will take that part except he be like a seeled dove, that mounts and mounts, because he cannot see about him. There is use also of ambitious men in pulling down the greatness of any subject that overtops, as Tiberius used Macro in the pulling down of Sejanus.

V.—Grammatical and Critical Questions.

1. Give instances of, and explain, the ‘nominativus pendens.’

2. What is the usual grammatical construction of the verbs *οἶδα*, *μανθάνω*, *γινώσκω*, *αἰσθάνομαι*, and their compounds?

3. Explain and give examples of the figures—

anacolouthon	hypallage	zeugma
asyndeton	hyperbaton	

4. Explain the construction of *μή* as an interrogative, and *οὐ μή* with the future and aorist conjunctive respectively.

5. Give an idiomatic English version of the following which shall fully convey the meaning of the Greek original:—

α. Δύο ἐν Εὐβοίᾳ Φίλιππος κατέστησε τυράννους, τὸν μὲν ἀπαντικρὺ τῆς Ἀττικῆς ἐπιτειχίσας, τὸν δὲ ἐπὶ Σκιάθῳ· ἡμεῖς δὲ οὐδὲ ταῦτα ἀπελύσαμε, εἰ μὴδὲν ἄλλο ἐβούλεσθε, ἀλλ' εἰάκατε· ἀφέστατε δῆλον ὅτι αὐτῷ.

- b. Οὐ γὰρ δὴ πον Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ, ἐμὲ δὲ εἴπερ ἐξελέγχειν ἐνόμизει, αὐτὸν οὐκ ἂν ἐγράψατο.
- c. Οὐ μόνον εἴ τι χρήσιμον ἐσκεμμένος ἦμει τις, τοῦτ' ἂν αἰούσαντες λάβοιτε, ἀλλὰ καὶ τῆς ὑμετέρας τύχης ὑπολαμβάνω πολλὰ τῶν δεόντων ἐκ τοῦ παραχρῆμα ἐνίοις ἂν ἐπελθεῖν εἰπεῖν.

VI.—English Essay.

Write a short essay, or series of remarks, upon the different sorts of 'Evidences of the Christian Religion.'

HINTS—SIXTH WEEK.

I.

Persius addresses his ancient preceptor Cornutus, to whom he expresses his obligations for his wise and affectionate teaching.

Musa—i.e. under whose inspiration the present poem is written.

tectoria—‘coverings,’ hence, false pretences.

pictæ—garnished with deceit.

purpura—the garment worn by young nobles was edged with purple, considered a ‘sacro-sanctus color.’

bullæ—ornament worn by children, shaped like a heart, and hollow within.

blandi—by some applied to the masters; more probably it means his young comrades, who coaxed and persuaded him into vice.

candidus umbo—a white shield without any device, because not as yet illustrated by any achievement, was presented to the young men when they took the toga virilis. Comp. Virg. ix. 548, ‘parma inglorius albâ.’ It was a sign that they now possessed the license of manhood.

Socratico—here little more than ‘philosophic.’

fallere solers—‘dexterous to beguile,’ the discipline was so gently applied that he hardly felt it.

nata—‘formed by nature for the faithful.’

Geminus—‘persons born under the sign of Castor and Pollux were supposed to possess congenial habits and characters.

frangimus—‘break the influence of.’ Horace has the same idea :—

Te Jovis impio
Tutela Saturno refulgens
Eripuit.

temperat—to temper as mortar ; hence, to mingle together and unite.

II.

One of the ‘Characters’ of Theophrastus, which depicts the gossip, or newsmonger. On this character of the Athenians see Acts xvii. 21.

καταβαλὼν τὸ ἥθος—assuming a submissive or fawning demeanour.

εὐωχῆσει—‘to give you a regular banquet of news.’

ἀναφοραὶ—‘references,’ Cassander, &c. This fixes the time to the war between Cassander and Polysperchon, B. C. 317. See Grote, chapter xcvi.

ζωμὸν—‘a terrible hash had been made.’

ἐν τοῖς πράγμασιν—‘in the conduct of affairs’—‘the government.’

ισχυρὸς γε γενόμενος.—Do not translate as ὦν, and comp. ἀνδρὰς ἀγαθοὺς ἔργῳ γενομένους, Thucyd. ii. 35.

ἀπαλλάττονσι—‘come off with small profit ;’ a common Attic idiom.

ἐρήμους δίκας—let judgment go by default, i.e. from non-appearance in court.

παρεδειπνήθησαν—humorously, ‘come short of,’ missed their dinners.

III.

before me, ὀμμάτων παρὸς.—toward my hand, *πρόχειρον* or *πρὸς χεῖρα*.—sensible, &c., use the verbal adjectives *ληπτέον*, &c.—*marshal’st, ἡγεῖσθαι ὁδόν*.—made the fools, &c., *γελῶτα ὀφλίσκάνειν*, or *ὀφλεῖν*.—worth the rest, *κρατεῖν*.—informs, *τοιαύτην ὕψιν προφαίνει*.

cæcam crudelitate et scelere ferri videtis; cujus cupiditatem nulla unquam turpitudine retardavit: quæ vitiis animi in deterrimas partes jura hominum convertit omnia: cujus ea stultitia est, ut eam nemo hominem; ea vis, ut nemo feminam; ea crudelitas, ut nemo matrem appellare possit. Atque etiam nomina necessitudinum non solum naturæ nomen et jura mutavit: uxor generi, noverca filii, filiæ pellex; eo jam denique adducta est, ut sibi, præter formam, nihil ad similitudinem hominis reservârit. Quare, judices, si scelus odistis, prohibete aditum matris a filii sanguine; date parenti hunc incredibilem dolorem ex salute, ex victoria liberum: patimini matrem, ne orbata filio lætetur, victam potius vestrâ æquitate discedere. Sin autem id quod vestra natura postulet, pudorem, bonitatem, virtutemque diligitis: levate hunc aliquando supplicem vestrum, judices, tot annos in falsâ invidiâ periculisque versatum, qui nunc primum post illam flammam, aliorum factis et cupiditate excitatam, spe vestræ æquitatis erigere animum et paulum respirare a metu cœpit: cui posita sunt in vobis omnia, quem servatum esse plurimi cupiunt, servare soli vos potestis. Orat vos Habitus, judices, et flens obsecrat, ne se invidiæ quæ in judiciis valere non debet, ne matri cujus vota et preces a vestris mentibus repudiare debetis, ne Oppianico, homini nefario, condemnato jam et mortuo, condonetis.

III.—*Translate into Greek Iambics.*

Duke. So, then, you hope of pardon from Lord Angelo?

Claud. The miserable have no other medicine,

But only hope:

I have hope to live, and am prepared to die.

Duke. Be absolute for death; either death, or life,
Shall thereby be the sweeter. Reason thus with life:
If I do lose thee, I do lose a thing
That none but fools would keep: a breath thou art,
Servile to all the skyey influences,
That dost this habitation, where thou keep'st,
Hourly afflict: merely, thou art death's fool;
For him thou labour'st by thy flight to shun,

And yet run'st toward him still : thou art not noble ;
For all the accommodations that thou bear'st
Are nursed by baseness : thou art by no means valiant ;
For thou dost fear the soft and tender fork
Of a poor worm : thy best of rest is sleep,
And that thou oft provok'st ; yet grossly fear'st
Thy death, which is no more. Thou art not thyself ;
For thou exist'st on many a thousand grains
That issue out of dust : happy thou art not ;
For what thou hast not, still thou striv'st to get ;
And what thou hast, forget'st : thou art not certain ;
For thy complexion shifts to strange effects,
After the moon.

IV.—*Translate into Latin Prose.*

Now if Nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws ; if those principal and mother elements of the world, whereof all things in this lower world were made, should lose the qualities which now they have ; if the frame of the heavenly arch erected over our heads should loosen and dissolve itself ; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen ; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should as it were through a languishing faintness begin to stand and rest himself ; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influences, the fruits of the earth pine away as children at the withered breasts of their mother no longer able to yield them relief—what would become of man himself, whom all these things do now serve ? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world ? Notwithstanding, with nature it cometh to pass sometimes as with art. Let Phidias have rude and obstinate

made no answer, and he imagining himself treated with contempt, gives him a lash with his riding-whip. The other grips him at once, like a wrestler, and tripping him up, lays him flat on his back on the road, and when he was down he kicks him, punches him with his fist, and with a stone he picked up out of the road. The soldier at first made some sort of a defence, and threatened that if he could get up he would kill him with his sabre. But the gardener, just as if the other had pointed out the path of safety to him, draws the sabre, pitches it a long way off, and struck him again as he lay on the ground. The soldier, seeing he could not stand it any longer, shams dead under the blows, and his adversary frightened at this, leaves him in a hurry lying on the ground, and picking up the sabre, rode off into the town.

VI.—*Divinity.*

1. What was the classical meaning of *εὐαγγέλιον*? What its New Testament application? To what terms in our language has it an analogy?

2. Show how the parable of the unclean spirit going out of a man and returning to him, may be applied—

- i. to the Jews
- ii. to the Christian Church
- iii. to individuals.

3. Explain and translate the phrases—

νάρδου πιστικῆς

ἀπὸ τῶν κερατίων

Σάββατον δευτερόπρωτον

ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

4. Relate and explain the parable of Jotham son of Gideon.

5. What celebrated caves are mentioned in the Old Testament?

6. A short account of Miriam, Rahab, and Michal.

HINTS—SEVENTH WEEK.

I.

Lucretius is here speaking of the magnet. He seems to have been astonished by the phenomena of its negative pole. His explanation, which is rather confused, appears to be founded on the theory of emanating particles which flow from the magnet in a strong stream.

ramenta—from *rado*, *radere*, *radimenta*, *ramenta*

cere interposito—the argument is that if brass intervene between the magnet and the iron, then the iron is repelled, because all its apertures being closed by the stream of particles from the brass, there is no place of entrance for those from the magnet; and these latter beat upon the impervious surface of the iron, and therefore push it away.

respuit and *resorbet* are words of the same class, used to express the nature of the negative and positive poles of the magnet.

II.

The name Ajax is supposed to be derived from *ai*, *ai*, alas! alas! Ajax Telamonius is here represented by Sophocles as deploring his evil destiny in a lucid interval of his madness.

ἐπώνυμος—this word is used both actively and in a passive sense, i.e. both as giving a name to, and receiving a name from, something else.

καλλιστεῖα—according to the analogy of the termination, a reward or prize for superior valour.

ἀρκέσας—indicates having accomplished by way of assistance—sc. to the Greek expedition.

φωτὶ—in this case contemptuous and derogatory—a ‘creature.’

φωτὸς—still opposed to *άνήρ*, but no longer with the connotation of contempt—‘living being.’

ἔσφηλεν, from *σφάλλω*—to trip up in wrestling.

FOURTH QUARTER.

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

Appius noster turmas aliquot equitum dederat huic Scaptio, per quas Salaminios coërceret; et eundem habuerat præfectum. Vexabat Salaminios: ego equites ex Cypro decedere jussi. Molestè tulit Scaptius. Quid multa? ut ei fidem meam præstarem, cum ad me Salaminii Tarsum venissent, et una Scaptius, imperavi ut pecuniam solverent. Multa de syngrapha, de Scaptii injuriis. Negavi me audire. Hortatus sum, petivi etiam, pro meis in civitatem beneficiis, ut negotium conficerent: denique dixi me coacturum. Homines non modo non recusare, sed etiam hoc dicere, se a me solvere. Quod enim prætori dare consuescent, quoniam ego non acceperam, se a me quodam modo dare; atque etiam minus esse aliquanto in Scaptii nomine, quam in vectigali prætorio. Collaudavi homines. Recte, inquit Scaptius: sed subducamus summam. Interim quum ego in edicto tralaticio, centesimas me observaturum, haberem, cum anatocismo anniversario, ille ex syngrapha postulabat quaternas. Quid ais? inquam. Possumne contra meum edictum? At ille profert senatus-consultum Lentulo Philippoque consulibus, *ut qui Ciliciam obtineret, jus ex illa syngrapha diceret*. Cohorrui primo; etenim erat interitus civitatis. Reperio duo senatus-consulta iisdem consulibus de eadem syngrapha.

II.

A.—*Translate into Latin Prose.*

L. Cæsar, the uncle of Antony, and Paulus, the brother of Lepidus, were included in the proscription. The flatterers

of Augustus endeavoured to palliate, as an act of hard necessity, his abandoning Cicero to the revenge of Antony; as if there could remain any feeling towards Cicero but that of shame and aversion in one who had made himself the accomplice of Antony and Lepidus for the subversion of the republic.

Neither L. Cæsar nor P. Lepidus were deprived of life. But Antony's anger neither cooled nor slumbered: his illustrious victim was overtaken near to his Formian villa, in the sixty-fourth year of his age, as he was preparing to take ship.

B.—Translate into Greek Prose.

Riches are for spending; and spending for honour and good actions. Therefore expense must be limited by the worth of the occasion; for voluntary undoing may be as well for a man's country as for the kingdom of heaven. But ordinary expense ought to be limited by a man's estate, and governed with such regard as it be within his compass, and subject to deceit and abuse of servants; and ordered to the best show, that the bills may be less than the estimation abroad. Certainly if a man will keep but of even hand, his extraordinary expenses ought to be but to the half of his receipts; and if he thinks to wax rich, but to the third part.

III.

A.—Translate into Latin Hexameters.

So spake the grisly Terror, and in shape,	
So speaking and so threatening, grew tenfold	
More dreadful and deform. On the other side,	
Incensed with indignation, Satan stood	
Unterrified, and like a comet burned,	5
That fires the length of Ophiuchus huge	
In the Arctic sky, and from his horrid hair	
Shakes pestilence and war. Each at the head	
Levell'd his deadly aim; their fatal hands	
No second stroke intend: and such a frown	10

At postquam trunco cervix abscisa recessit,
 Vindicat hoc Pharius dextra gestare satelles.
 Degener, atque operæ, miles Romane, secundæ,
 Pompeii diro sacrum caput ense recidis,
 Ut non ipse feras ? Pro ! summi fata pudoris !
 Impius ut Magnum nosset puer, illa verenda
 Regibus hirta coma, et generosâ fronte decora
 Cæsaries comprehensa manu est, Pharioque veruto,
 Dum vivunt vultus, atque os in murmura pulsant
 Singultus animæ, dum lumina nuda rigescunt,
 Suffixum caput est, quo nunquam bella jubente
 Pax fuit ; hoc leges campumque et rostra movebat :
 Hac facie Romana tibi Fortuna placebas.
 Nec satis infando fuit hoc vidisse Tyranno :
 Vult sceleri superesse fidem. Tunc arte nefandâ
 Submota est capiti tabes : raptoque cerebro,
 Exsiccata cutis, putrisque effluxit ab alto
 Humor, et infuso facies solidata veneno.

III.—*Translate into Greek Prose.*

Euph. O Alciphron, I aim not at triumph, but at truth. You are therefore at full liberty to unravel all that hath been said, and to recover or correct any slip you have made. But then you must distinctly point it out : otherwise it will be impossible ever to arrive at any conclusion.

Alc. I agree with you upon these terms jointly to proceed in search of truth, for to that I am sincerely devoted. In the progress of our present inquiry I was, it seems, guilty of an oversight, in acknowledging the general happiness of mankind to be a greater good than the particular happiness of one man. For in fact the individual happiness of every man alone, constitutes his own entire good. The happiness of other men, making no part of mine, is not with respect to me a good : I mean a true natural good. It cannot therefore be a reasonable end to be proposed by me in truth and nature (for I do not speak of political pretences), since no wise man will pursue an end which doth

not concern him. This is the voice of nature. O nature! thou art the fountain, original, and pattern, of all that is good and wise.

IV.—*Translate into Latin Elegiacs.*

Weigh me the fire, or canst thou find
 A way to measure out the wind?
 Distinguish all the floods that are
 Within this waterie theater,
 And taste thou them as saltless there 5
 As in their channel first they were.
 Tell me the people that do keep
 Within the kingdoms of the deep.
 Oh, fetch me back that cloud again
 Beshivered into seeds of rain. 10
 Tell us the motes, dust, sand, and spears
 Of corn when summer shakes his ears.
 Show me the world of starres, and whence
 They noiseless spell their influence.
 This if thou canst—then show me Him 15
 Who rides the glorious cherubim.

V.—*Grecian History.*

1. Mention some particulars concerning agriculture, domestic residences, the use of metals, and weaving materials, in the heroic age.

2. What were the principal consequences of the Persian war to Greece?

3. What were the principal encouragements to the practice of the fine arts in ancient Greece? And how were their products employed?

4. Write a brief biography of Agesilaus.

5. What was the foreign policy of Pericles? Compare it with that of Augustus. How far was it carried out by his successors?

and give the Latin of the following—

a. We of Tyndaris are reckoned among the seventeen nations of Sicily.

b. To men are assigned thirty-two teeth.

c. Lysippus lived in the 114th Olympiad.

d. 3700 infantry marched.

3. The principal parts of the following verbs—

adjuvo	audeo	video	strepo	texo
mordeo	pendeo	premo	gigno	sero.
caveo				

4. Give examples of the following figures, with a short explanation of each—

litotes	metonymy	hyperbole.
synecdoche	meiosis	

VII.—Divinity.

1. The call of the Gentiles—in what parables is it alluded to, and when did our Lord enjoin it upon his disciples?

2. Sketch a history of the tribe of Ephraim.

3. What predictions did our Lord utter? Mention briefly of which the fulfilment is recorded, and where.

4. The character of Moses.

HINTS—FIRST WEEK.

I.

Cicero gives an account of the iniquitous dealings of a man called Scaptius, and the extortionate rate of interest he wished to extract from the people of Salamis, on a debt that they owed him.

syngrapha—a bond. *nomen*—a debt. *anatocismo*—compound interest. *centesimas, quaternas*—on these rates of interest consult any good dictionary, or Smith's 'Dictionary of Greek and Roman Antiquities,' art. *Fenus*.

HINTS—EIGHTH WEEK.

I.

Plato treats of the effects of poetry, art, and music in education. The immense length of the sentences can scarcely be comprised in a single English sentence.

τὴν εἰκόνα, κ.τ.λ.—the likeness of a good moral character.

δημιουργοῖς—the professors of crafts.

οἱ φύλακες—those educated to be guardians and governors in Plato's imaginary state.

βοτάνη can scarcely be anything else here than 'a pasture.'

τι προσβάλλη—any effluence, or emanation, may strike upon their souls.

τῷ καλῷ λόγῳ—'the beauty of Reason.'

κυριωτάτη—'the most valid,' therefore the most effective and important.

οἰκειότητα—relationship.

II.

Lucan describes the assassination and subsequent mutilation of Pompey the Great on the Egyptian shore.

sonent—comp. Walter Scott: 'When Comyn died, Three daggers clashed within his side.'—*Lord of the Isles*.

Septimius—a Roman military tribune under Gabinus, who had assisted in restoring Ptolemy to the throne of Egypt and had remained in the country.

occupat—seizes before any one else could.

rotare—whirl off.

operæ secundæ—'partium secundarum,' playing a subordinate part, metaphor from the stage.

puer—the young king Ptolemy.

manu—of Achilles, the Egyptian slave.

quo nunquam—may either mean, 'there never was peace when Pompey ordained war,' or, 'there always was peace since Pompey never ordained war.'

solidata—‘solidified,’ like an Egyptian mummy’s flesh. The Egyptians were distinguished for this art.

III.

unravel, perhaps ἐκτολνπεύειν might be used, but even if it could have this signification it is not a Platonic word: say τὰ λελεγμένα ἐπανελθεῖν.—*upon these terms*, ἐπὶ τούτοις.—*devoted*, ἐραστής εἰμι.—*individual happiness*, ἡ αὐτοῦ ἐκάστου εὐδαιμονία.—*political pretences*, τὰς τῶν πολιτικῶν σκήψεις.—*pattern*, τὸ καθ’ αὐτό.

IV.

weigh me the fire, comp. Juvenal: Expende Hannibalem, &c.—*to measure out*, castigare.—*saltless*, puros gustare liquores.—*seeds of rain*, pluvialia semina.—*motes*, pulveris exigui moles.—*noiseless influence*, tacita illa potentia.—*Him*, Numen.

V.—VI.

See the Key.

PASSAGES—NINTH WEEK.

I.—Translate into English.

ΠΟΣ. Ἀπίωμεν οἴκαδ’ αὖθις. ΠΕΙ. ὀλίγον μοι μέλει.
μάγειρε, τὸ κατάχυσμα χρη ποιεῖν γλυκύ.

ΗΡΑ. ὦ δαιμόνι’ ἀνθρώπων Πόσειδον, ποῖ φέρει;
ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;

ΠΟΣ. τί δαὶ ποιῶμεν; ΗΡΑ. ὅ τι; διαλλαττώμεθα.

ΠΟΣ. τί δ’, ὦ ζῦρ’; οὐκ οἶσθ’ ἐξαπατῶμενος πάλαι;
βλάπτεις δέ τοι σὺ σαυτόν. ἦν γὰρ ἀποθάνῃ
ὁ Ζεὺς, παραδούς τούτοισι τὴν τυραννίδα,
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
τὰ χρήμαθ’, ὅς’ ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη.

- ΠΕΙ. οἶμοι τάλας· οἶόν σε περισοφίζεται.
 δεῦρ' ὥς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.
 διαβάλλεται σ' ὁ θεῖος, ὦ πονηρὲ σύ.
 τῶν γὰρ πατρῶν οὐδ' ἀκαρῇ μέτεστί σοι
 κατὰ τοὺς νόμους. νόθος γὰρ εἶ κοῦ γνήσιος.
- ΗΡΑ. ἐγὼ νόθος; τί λέγεις; ΠΕΙ. σὺ μέντοι νῆ Δία,
 ὧν γε ξένης γυναικός. ἦ πῶς ἂν ποτε
 ἐπὶ κληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
 οὐσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;
- ΗΡΑ. τί δ', ἦν ὁ πατὴρ ἐμοὶ διδῶ τὰ χρήματα
 νοθεὶ' ἀποθνήσκων; ΠΕΙ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
 οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,
 ἀνθέξεταί σου τῶν πατρῶν χρημάτων
 φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.
 ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον·
 Νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν, παίδων ὄντων γνησίων.
 εἰάν δὲ παῖδες μὴ ᾧσι γνήσιοι, τοῖς ἐγγυτάτῳ γένους
 μετεῖναι τῶν χρημάτων.

II.—*Translate into English Prose.*

Antiqua comœdia cum sinceram illam sermonis Attici gratiam prope sola retinet, tum facundissimæ libertatis, etsi est in insectandis vitiis præcipua, plurimum tamen virium etiam in ceteris partibus habet. Nam et grandis, et elegans, et venusta, et nescio an ulla, post Homerum tamen, quem, ut Achillem, semper excipi par est, aut similior sit oratoribus, aut ad oratores faciendos aptior. Plures ejus auctores: Aristophanes tamen, et Eupolis, Cratinusque præcipui. Tragedias primus in lucem Æschylus protulit, sublimis et gravis, et grandiloquus sæpe usque ad vitium, sed rudis in plerisque et incompositus: propter quod correctas ejus fabulas in certamen deferre posterioribus poetis Athenienses permisere, suntque eo modo multi coronati. Sed longe clarius illustraverunt hoc opus Sophocles atque Euripides: quorum in dispari dicendi via uter sit poeta melior, inter plurimos quæritur. Idque ego sane, quoniam ad præsentem materiam nihil pertinet, in judicium relinquo. Illud quidem nemo non fateatur necesse est, iis,

qui se ad agendum comparant, utiliore longe Euripidem fore. Namque is et in sermone (quod ipsum reprehendunt, quibus gravitas et cothurnus et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi: et sententiis densus, et in iis, quæ a sapientibus tradita sunt, pæne ipsis par, et in dicendo ac respondendo cuilibet eorum, qui fuerunt in foro disertissimi, comparandus. In affectibus vero cum omnibus mirus, tum in iis, qui miseratione constant, facile præcipuus.

III.

A.—*Translate into Latin Hexameters.*

At once, as far as angels ken, he views
 The dismal situation waste and wild;
 A dungeon horrible on all sides round
 As one great furnace flamed; yet from those flames
 No light; but rather darkness visible
 Served only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace
 And rest can never dwell, hope never comes
 That comes to all; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsumed.

B.—*Translate as an Epigram.*

Ὡς τεθνηξόμενος τῶν σῶν ἀγαθῶν ἀπόλαυε,
 ὥς δὲ βιωσόμενος φείδαιο σῶν κτεάνων.
 ἔστι δ' ἀνὴρ σοφὸς οὗτος ὃς ἄμφω ταῦτα νοήσας,
 φειδοῦ καὶ δαπάνη μέτρον ἐφηρμόσατο.

IV.—*Translate into Greek Prose.*

Si quis piorum manibus locus, si, ut sapientibus placet, non cum corpore exstinguuntur magnæ animæ, placidè quiescas, nosque, domum tuam, ab infirmo desiderio et muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri neque plangi fas est. Admiratione te potius

quam temporalibus laudibus, et, si natura suppeditet, similitudine decoremus: is verus honor, is conjunctissimi cujusque pietas. Id filiæ quoque uxori praeceperim, sic patris sic mariti memoriam venerari, ut omnia facta dictaque ejus secum revolvant, famamque ac figuram animi magis quam corporis complectantur; non quia intercedendum putem imaginibus quæ marmore aut ære finguntur, sed ut vultus hominum, ita simulacra vultûs imbecilla ac mortalia sunt, forma mentis æterna, quam tenere ac exprimere, non per alienam materiem et artem, sed tuis ipse moribus possis. Quicquid ex Agricola amavimus, quicquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, fama rerum; nam multos veterum velut inglorios et ignobiles oblivio obruet, Agricola posteritate narratus et traditus superstes erit.

V.—*Grammatical and Critical Questions (Greek).*

1. Were compound adjectives always of two terminations?
 2. Which form, *μεμνήσομαι* or *μνησθήσομαι*, *κέκλησομαι* or *κληθήσομαι* is preferred by the Attic tragedians?
 3. What is your opinion concerning the idiom which unites plural neuters with a verb singular?
 4. What is the rule about the formation of a crasis in words beginning with *α*?
 5. How are compounds of *κέρας* written?
 6. Why should we read *εὐπιθής* not *εὐπειθής*, and in similar compounds *ει* or *ι*?
 7. What etymology is generally given for *νηλεῶς*, and why is it erroneous? Are there any similar cases?
 8. What is the usage of *πολύς* with another epithet?
 9. What is the particle *ζα*, and what is its force?
 10. What are the meanings of *ἔως*, and by what words are they followed?
-

VI.—*Divinity.*

1. What is the etymology of the word 'church?' and in how many senses is it used in the New Testament?

2. What sacred times were observed by the first Christians? in what way were their religious services conducted? and what ceremonies were in use in their time?

3. Into what five portions may the life of David be divided? Give a summary of the work of his life.

4. In what parts of the Pentateuch do we hear of 'the Law' collectively, as a body of written rules?

5. Translate literally the first four verses of St. Luke's gospel, and comment upon the words—

πολλοί

παρηκολουθήκоти

Θεόφιλε

πεπληροφορημένων

κατήχθης

HINTS—NINTH WEEK.

I.

Aristophanes represents the birds to have built a city in the sky—'Cloud-cuckoo-town.' Peisthetærus an Athenian is the organizer of the scheme, and governor. From this position the birds incommode the gods by preventing the sacrificial odours from ascending to them. The gods, in a state of starvation, send Neptune and Hercules on an embassy for redress. The gluttony and stupidity of Hercules are ridiculed in the present passage.

γυναικός—parody on Homer's language about Helen. Here βασιλίσσα, 'the Princess Royal,' is meant, for whose hand Peisthetærus stipulates as one of the conditions of peace.

βλάπτεις—you stand in your own light. See p. 133, line 1.

πένης—a regular pauper.

περισοφίζεται, is playing his sophistry off upon you.

τί—remark that the accent is caused by the following enclitic, σοι.

ἀκαρή—not a jot.

ἐπίκληρος—an heiress. The Athenian law made special provisions concerning such.

ἀγχιστεῖαν—the principle of ‘next of kin’ does not apply.

II.

Quintilian, the Roman critic, gives an account of the writers of Attic Comedy and Tragedy. Remember that the Attic comedy is divided into old, middle, and new.

correctas fabulas—the tragedies of Æschylus were allowed to be reproduced in a corrected and polished shape by other poets in the competition for the dramatic prize at the Dionysia.

dicendi via—style.

præsentem materiam—rhetoric, the subject of Quintilian’s work.

ad agendum comparant—are preparing themselves for the bar.

cothurnus—the tragic style; literally ‘boot,’ as opposed to the ‘soccus’ of comedy.

in dicendo et respondendo—allusion is made to the acquaintance of Euripides with the sophistical dialectic, which renders his plays a useful study to those who practise the forensic art.

constant—consist in.

III.

At once, continuo.—*darkness visible, spectandas oculis tenebras.*—*torture without end*, a somewhat free translation imitating Virgil may be allowed—*luctusque laborque Assidue manet.*—*sulphur unconsumed*, ‘sulphur with new flames renews fresh pains.’

IV.

piorum, εὐσεβῶν.—*locus, τόπος ἀποδεδειγμένος* (Plato).—*muliebribus lamentis, ἀπὸ γυναικείας ὀλοφύρσεως.*—*temporalibus, ὁ γὰρ ἔπαινος ἐφήμερόν τι πέφυκε.*—*revolvant, ἐν τῷ βάλλεσθαι.*—*intercedendum, παρ’ οὐδὲν τίθεσθαι, or οὐδενὸς ἀξίους νομίζω.*—*ætterna, αἰδῖος ἢ φύσις.*—*materiam, ὕλην.*—

tuis ipse moribus, τοῖς αὐτοῦ αὐτὸς ἤθεσιν.—*manet*, &c., imitate the well-known passage in the speech of Pericles, Thucyd. ii.—*oblivion*, ὁ μακρὸς χρόνος ἀμαύρωσιν.

V.—VI.

See previous Weeks and Key.

PASSAGES—TENTH WEEK.

I.—*Translate into English Prose; giving the Attic for the Doric forms.*

Ταύγετον αὐτ' ἐρανινὸν ἐκλιπῶσα, Μῶα
μόλε, Λάκαινα, πρεπτόν ἄμιν
κλέωα τὸν Ἀμύκλαις Ἀπόλλω σιόν,
καὶ χαλκίοικον Ἀσάναν,
Τυνδαρίδας τ' ἀγασῶς,
τοὶ δὴ παρ' Εὐρώταν ψιάδδοντι.

Εἶα, μάλ' ἔμβη, εἶα, ὥϊα κοῦφα πάλλων,
ὥς Σπάρταν ὕμνιῶμες, τᾶ
σιῶν χοροὶ μέλοντι, καὶ ποδῶν κτύπος·
ᾗτε πῶλοι δ' αἱ κόραι παρ τὸν Εὐρώταν
ἀμπάλλοντι πυκνὰ ποδοῖν ἀγκονιῶαι,
ταὶ δὲ κόμαι σείθονθ'
ᾗπερ Βακχᾶν θυρσαδδῶαν καὶ παιδδῶαν
ἀγῆται δ' ἅ Λατοῦς
παῖς ἀγνά, χοραγὸς εὐπρεπής.
ἀλλ' ἄγε κόμαν παραμπύκιδδέ τε
χερί, ποδοῖν τε πάδη ᾗ τις ἔλαφος,
κρότον δ' ἅμα ποίη χορωφελήταν·
καὶ τὰν σιᾶν δ' αὖ τὰν κρατίσταν,
Χαλκίοικον ὕμνει, τὰν πάμμαχον.

II.—*Translate into English Prose.*

Horum omnium studium, curam, diligentiam, meumque una laborem, qui totam hanc causam, vetere instituto, solus peroravi, vestramque simul, judices, æquitatem et mansuetudinem, una mater oppugnat. At quæ mater? Quam

cæcam crudelitate et scelere ferri videtis; cujus cupiditatem nulla unquam turpitudine retardavit: quæ vitiis animi in deterrimas partes jura hominum convertit omnia: cujus ea stultitia est, ut eam nemo hominem; ea vis, ut nemo feminam; ea crudelitas, ut nemo matrem appellare possit. Atque etiam nomina necessitudinum non solum naturæ nomen et jura mutavit: uxor generi, noverca filii, filiæ pellex; eo jam denique adducta est, ut sibi, præter formam, nihil ad similitudinem hominis reservârit. Quare, judices, si scelus odistis, prohibete aditum matris a filii sanguine; date parenti hunc incredibilem dolorem ex salute, ex victoria liberum: patimini matrem, ne orbata filio lætetur, victam potius vestrâ æquitate discedere. Sin autem id quod vestra natura postulet, pudorem, bonitatem, virtutemque diligitis: levate hunc aliquando supplicem vestrum, judices, tot annos in falsâ invidiâ periculisque versatum, qui nunc primum post illam flammam, aliorum factis et cupiditate excitatam, spe vestræ æquitatis erigere animum et paulum respirare a metu cœpit: cui posita sunt in vobis omnia, quem servatum esse plurimi cupiunt, servare soli vos potestis. Orat vos Habitus, judices, et flens obsecrat, ne se invidiæ quæ in judiciis valere non debet, ne matri cujus vota et preces a vestris mentibus repudiare debetis, ne Oppianico, homini nefario, condemnato jam et mortuo, condonetis.

III.—*Translate into Greek Iambics.*

Duke. So, then, you hope of pardon from Lord Angelo?

Claud. The miserable have no other medicine,

But only hope:

I have hope to live, and am prepared to die.

Duke. Be absolute for death; either death, or life,
Shall thereby be the sweeter. Reason thus with life:
If I do lose thee, I do lose a thing
That none but fools would keep: a breath thou art,
Servile to all the skyey influences,
That dost this habitation, where thou keep'st,
Hourly afflict: merely, thou art death's fool;
For him thou labour'st by thy flight to shun,

And yet run'st toward him still : thou art not noble ;
For all the accommodations that thou bear'st
Are nursed by baseness : thou art by no means valiant ;
For thou dost fear the soft and tender fork
Of a poor worm : thy best of rest is sleep,
And that thou oft provok'st ; yet grossly fear'st
Thy death, which is no more. Thou art not thyself ;
For thou exist'st on many a thousand grains
That issue out of dust : happy thou art not ;
For what thou hast not, still thou striv'st to get ;
And what thou hast, forget'st : thou art not certain ;
For thy complexion shifts to strange effects,
After the moon.

IV.—*Translate into Latin Prose.*

Now if Nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws ; if those principal and mother elements of the world, whereof all things in this lower world were made, should lose the qualities which now they have ; if the frame of the heavenly arch erected over our heads should loosen and dissolve itself ; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen ; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should as it were through a languishing faintness begin to stand and rest himself ; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influences, the fruits of the earth pine away as children at the withered breasts of their mother no longer able to yield them relief—what would become of man himself, whom all these things do now serve ? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world ? Notwithstanding, with nature it cometh to pass sometimes as with art. Let Phidias have rude and obstinate

stuff to carve, though his art do that it should, his work will lack that beauty which otherwise, in fitter matter, it might have had ; he that striketh an instrument with skill may cause notwithstanding a very unpleasant sound, if the string whereon he striketh chance to be incapable of harmony.

V.—*Translate into Latin Alcaics.*

Hath, then, Death's perpetual shade
 Veiled at last thine eyes, dear maid ?
 Hath at last his cruel doom
 Given thee, Laura, to the tomb ?
 Mourn ye woods, and streams, and ye 5
 Rustic maids in company !
 Harp of mine, that sang of love,
 Fill with funeral strains the grove.

Youth, alas ! avails thee not,
 Genius, beauty are forgot ! 10
 Torn away in brightest bloom,
 Thou sleep'st within thy early tomb.

So the Springtide's stricken rose,
 When the bitter east wind blows,
 Her last resting-place has found 15
 On the cold, rain-deluged ground.

Maiden born for evil fate !
 Day of most ill-omen'd date !
 When unto th' untimely grave,
 Shroud-enwapt, thy form we gave ; 20

When we saw that virgin brow
 Paled by death to chilly snow—
 When—but thine's the better part !
 O be still, my breaking heart !

If to goodness God has given 25
 Life amid the realms of heaven,
 Thine are the etherial halls,
 Gates of gold, and jasper walls !

VI.—*English Essay.*

The influence of Rome on the modern world.

HINTS—TENTH WEEK.

I.

A chorus of Lacedæmonian maidens, from Aristophanes, almost the only specimen of the primitive Doric dialect. Later specimens we find in Theocritus and Pindar.

Μῶα—σ is omitted.

σῖον—σ is frequently substituted for θ.

ψιάδδοντι for ψιάζουσι—interpreted by the Scholiast περιχαρεῖς παίζουσι.

ῶια—explained by an old lexicographer ἄκραι, λέγναι (fimbriæ).

ἱμνιῶμες—here we see the origin of the Latin first person plural.

θυρσαδδαῶν for θυρσαζουσῶν.

παραμπύκιδε—Suidas has the interpretation: τὰς τρίχας παράπλεκε ἄμπυκι.

Χαλκίοικον—Pallas, who possessed a temple, or shrine, lined with brass plates. See ἡ Χαλκιοίκου, Thucyd. i. 128. It is mentioned by Pausanias and other writers.

II.

Cicero, in his defence of Cluentius, bitterly inveighs against his client's mother, an abandoned woman, who had compassed her son's death.

studium, curam, diligentiam, refer to the friends of Cluentius; *laborem* to Cicero himself.

hominem—‘a human being,’ including both sexes.

incredibilem dolorem—a bitter irony on the orator's part.

invidiam falsam—groundless odium.

III.

pardon, συγγνώμης τυχεῖν. Omit 'Lord Angelo.'—*prepared*, use ἔτοιμος without the substantive verb.—*be absolute*, 'As about to die, thus hold your opinion.'—*I do leave*, 2nd aor. pass. ἀπαλάσσομαι.—*servile to influences*, ὁρμαῖσιν ὑπηκούς.—*for thou dost fear*, ὅς γε φοβεῖ.—*complexion shifts*, σοὶ μεθίσταται φύσις.

IV.

leave the observation, leges irritas esse vellet.—*principal and mother*, primordia et genitalia.—*frame loosen and dissolve*, compage disruptâ dilabatur.—*languishing faintness*, nescio quo languore correptus.—*become of man*, de ipso fiat homine.—*stay of the whole world*, the whole hangs or depends on.—*it cometh to pass*, quod artibus idem naturæ accidit.—*stuff*, materia.—*harmony*, dulces modi.

V.

- Line 4. *Laura*—say, 'Galatea.'
 „ 8. *sang of love*, cantabas amores.
 „ 9. *avails not*, nil profuit quin, &c.
 „ 13. *So*, qualiter.
 „ 17. *evil fate*, 'nata tristi sidere.'
 „ 25. *goodness*, sanctis præmia manibus. The last line can scarcely be given literally.
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VI.

These influences are mainly, law, the municipal spirit, and the imperial idea. A full statement of the grounds of this essay would occupy too much space. But the subject is discussed at sufficient length in Sheppard's 'Fall of Rome,' Lect. I., which may be referred to for hints.

FOURTH QUARTER.

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

Appius noster turmas aliquot equitum dederat huic Scaptio, per quas Salaminios coërceret; et eundem habuerat præfectum. Vexabat Salaminios: ego equites ex Cypro decedere jussi. Molestè tulit Scaptius. Quid multa? ut ei fidem meam præstarem, cum ad me Salaminii Tarsum venissent, et una Scaptius, imperavi ut pecuniam solverent. Multa de syngrapha, de Scaptii injuriis. Negavi me audire. Hortatus sum, petivi etiam, pro meis in civitatem beneficiis, ut negotium conficerent: denique dixi me coacturum. Homines non modo non recusare, sed etiam hoc dicere, se a me solvere. Quod enim prætori dare consuescent, quoniam ego non acceperam, se a me quodam modo dare; atque etiam minus esse aliquanto in Scaptii nomine, quam in vectigali prætorio. Collaudavi homines. Recte, inquit Scaptius: sed subducamus summam. Interim quum ego in edicto tralaticio, centesimas me observaturum, haberem, cum anatocismo anniversario, ille ex syngrapha postulabat quaternas. Quid ais? inquam. Possumne contra meum edictum? At ille profert senatus-consultum Lentulo Philippoque consulibus, *ut qui Ciliciam obtineret, jus ex illa syngrapha diceret*. Cohorrui primo; etenim erat interitus civitatis. Reperio duo senatus-consulta iisdem consulibus de eadem syngrapha.

II.

A.—*Translate into Latin Prose.*

L. Cæsar, the uncle of Antony, and Paulus, the brother of Lepidus, were included in the proscription. The flatterers

of Augustus endeavoured to palliate, as an act of hard necessity, his abandoning Cicero to the revenge of Antony ; as if there could remain any feeling towards Cicero but that of shame and aversion in one who had made himself the accomplice of Antony and Lepidus for the subversion of the republic.

Neither L. Cæsar nor P. Lepidus were deprived of life. But Antony's anger neither cooled nor slumbered : his illustrious victim was overtaken near to his Formian villa, in the sixty-fourth year of his age, as he was preparing to take ship.

B.—Translate into Greek Prose.

Riches are for spending ; and spending for honour and good actions. Therefore expense must be limited by the worth of the occasion ; for voluntary undoing may be as well for a man's country as for the kingdom of heaven. But ordinary expense ought to be limited by a man's estate, and governed with such regard as it be within his compass, and subject to deceit and abuse of servants ; and ordered to the best show, that the bills may be less than the estimation abroad. Certainly if a man will keep but of even hand, his extraordinary expenses ought to be but to the half of his receipts ; and if he thinks to wax rich, but to the third part.

III.

A.—Translate into Latin Hexameters.

So spake the grisly Terror, and in shape,
 So speaking and so threatening, grew tenfold
 More dreadful and deform. On the other side,
 Incensed with indignation, Satan stood
 Unterrified, and like a comet burned,
 That fires the length of Ophiuchus huge
 In the Arctic sky, and from his horrid hair
 Shakes pestilence and war. Each at the head
 Levell'd his deadly aim ; their fatal hands
 No second stroke intend : and such a frown

5

10

Each cast at the other, as when two black clouds,
 With heaven's artillery fraught, come rattling on
 Over the Caspian, then stand front to front,
 Hovering a space, till winds the signal blow
 To join their dark encounter in mid air: 15
 So frown'd the mighty combatants, that hell
 Grew darker at their frown: so match'd they stood.

B.—For a Latin Epigram.

Lucia thinks happiness consists in state;
 She weds an idiot, but she eats on plate.

C.—Into Latin Elegiacs.

A haughty courtier meeting in the streets
 A scholar, him thus insolently greets:
 'Base men to take the wall I ne'er permit.'
 The scholar said, 'I do,' and gave him it.

IV.—Translate into English Prose.

Æneas, primique duces, et pulcher Iulus,
 Corpora sub ramis deponunt arboris altæ;
 Instituuntque dapes, et adorea liba per herbam
 Subjiciunt epulis, sic Jupiter ille monebat;
 Et Cereale solum pomis agrestibus augent. 5
 Consumptis hîc fortè aliis, ut vertere morsus
 Exiguam in Cererem penuria adegit edendi,
 Et violare manu malisque audacibus orbem
 Fatalis crusti, patulis nec parcere quadris;
 Heus! Etiam mensas consumimus? inquit Iulus, 10
 Nec plura alludens. Ea vox audita laborum
 Prima tulit finem; primamque loquentis ab ore
 Eripuit pater, ac, stupefactus numine, pressit.
 Continuò, Salve, fatis mihi debita tellus,
 Vosque, ait, o fidi Trojæ, salvete, Penates! 15
 Hîc domus, hæc patria est. Genitor mihi talia, namque
 Nunc repeto, Anchises, fatorum arcana reliquit:

II.

A. *endeavoured to palliate*, elevabant.—*cooled*, cessare.—*was overtaken*, prævenire.—*to take ship*, navim conscendere.

B. *voluntary undoing*, say, 'willingly to give up one's substance.'—*to the best show*, πρὸς τὸ λαμπρύνεσθαι.—*the bills*, say, 'the expenditure.'—*the receipts*, τὰ προσιόντα.

III.

A. *The grisly Terror*, say, 'the shapeless monster,' or 'portent.'—*levels his aim*, dirigere ictum.—*heaven's artillery*, say, 'the lightnings of heaven.'

B. *Lucia*, Phyllis.

C. *to take the wall*; say, 'shall I take the outside of,' &c., tegere latus exterior, with a dat. of the person.

IV.

Verse 9. *fatalis*—pregnant with destiny.

„ 11. *alludens*—in sportive mood.

„ 13. *pressit*—this is variously rendered; perhaps 'followed close upon his words.' Consult Freund or Forcellini's Lexicon, or Forbiger's edition of Virgil.

V.

As this is a passage of considerable difficulty, the tutor is referred to the Key, whence he can give such an adaptation of the passage as may seem advisable.

VI.

For the first two questions see any good dictionary of Roman antiquities, under the articles *Nomen* and *Fenus*. On the concluding part of Question 2 see the 'Public School Primer.' On Question 3, any good Latin Grammar. On Question 4, Madvig's Latin Grammar and Jelf's Kühner's Greek Grammar. A full answer is given in the Key.

VII.

1. The student's own knowledge, with reference, if needful, to the four Gospels, will supply a sufficient answer to this question. For more, see 'Trench on the Parables.'

2. Collect references to the tribe of Ephraim, by means of a concordance, if necessary, and see articles *Ephraim*, in Dr. Smith's 'Dictionary of the Bible,' and in Kitto's 'Biblical Cyclopædia;' or the index under *Ephraim* in Dr. Smith's 'Student's Old Testament History.'

3. The student's own knowledge, aided by reference to the four Gospels and the Acts, must answer this question. For more, see Key.

4. See Key, and for more, consult Smith's 'Dictionary of the Bible,' or Kitto's 'Biblical Cyclopædia,' article *Moses*; and Dean Stanley's 'Lectures on the Jewish Church,' Part I. Lect. VIII., at the end.

PASSAGES—SECOND WEEK.

I.—*Translate into Latin Prose.*

Your two letters, my dear John, were very acceptable, and it gives me great pleasure to find your situation so agreeable, with a prospect also of its being so advantageous with respect to your improvement. I miss you exceedingly, but the reflection and the hope that you will profit by it, reconciles me to the separation; and you may be assured I am much more happy with such prospects in view, than I should be if you were with me, and without them. But, my dear John, mental advantages are not all that are to be considered; you should also have regard to your health; for without health there can be no enjoyment. Do not neglect to pay proper attention to that, and spare nothing that will contribute to preserve it; and if anything should at any time ail you, do not neglect to attend to it in time. It certainly would be my wish to have you with me, if your

improvement would be promoted by it; but when that cannot be, I must and do endeavour to reconcile myself to the separation with cheerfulness; and I am the better enabled to do this when I remember that you have, in addition to the other advantages of your situation, the (I may say) maternal care and kindness of the worthy Mrs. Knox: indeed, I feel great regard for her on account of her attention to you, and wish with you that her situation was more suited to her merits.

II.—*Translate into English Prose.*

(Continued from previous week, No. I.)

Salaminii quum Romæ versuram facere vellent, non poterant, quod lex Gabinia vetabat. Tum ii Bruti familiares, freti gratia Bruti, dare volebant quaternis, si sibi senatus-consulto caveretur. Fit gratia Bruti senatus-consultum, *ut neve Salaminii, neve qui eis dedisset, fraudi esset.* Pecuniam numerârunt. At postea venit in mentem feneratoribus, nihil se juvare illud senatus-consultum, quod ex syngrapha jus dici lex Gabinia vetaret. Tum fit senatus-consultum, *ut ea syngrapha esset eodem jure quo ceteræ; non meliore, sed ut eodem.* Cum hæc disservissem, seducit me Scaptius; ait se nihil contra dicere: sed eos putare talenta cc se debere: ea se velle accipere: debere autem eos paulo minus: rogat, ut eos ad cc perducam. Optime, inquam. Voco illos ad me, remoto Scaptio. Quid vos? quantum, inquam, debetis? Respondent, cvi. Refero ad Scaptium. Homo clamare. Quid opus est? inquam: rationes conferatis. Assidunt, subducunt: ad nummum convenit. Illi si numerare velle, urgere, ut acciperet. Scaptius me rursus seducit: rogat, ut rem sic relinquam. Dedi veniam homini impudenter petenti. Græcis querentibus; utin fano deponerent, postulantis, non concessi. Clamare omnes qui aderant, nihil impudentius Scaptio, qui centesimis cum anatocismo contentus non esset: alii, nihil stultius. Mihi autem impudens magis quam stultus videbatur: nam aut bono nomine centesimis contentus erat, aut, non bono, quaternas centesimas sperabat.

III.

A.—Translate into Latin Elegiacs.

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.
I breathed a song into the air,
It fell to earth, I knew not where ;
For who has sight so keen and strong,
That it can follow the flight of song ?
Long, long afterward, in an oak
I found the arrow still unbroke ;
And the song, from beginning to end,
I found again in the heart of a friend.

B.—For a Latin Epigram.

Tom, ever jovial, ever gay,
To appetite a slave,
In riot throws his life away,
And laughs to see me grave.
'Tis thus that we two disagree,
So diff'rent is our whim ;
The fellow fondly laughs at me,
While I could cry for him.

C.—Translate into Latin Alcaics.

And said I that my limbs were old,
And said I that my blood was cold,
And that my kindly fire was fled,
And my poor wither'd heart was dead,
And that I might not sing of love ?
How could I, to the dearest theme
That ever warm'd a minstrel's dream,
So foul, so false a recreant prove ?
How could I name Love's very name,
Nor wake my heart to notes of flame ?
In peace Love tunes the shepherd's reed ;
In war he mounts the warrior's steed ;
In halls, in gay attire is seen ;
In hamlets, dances on the green.

IV.—*Translate into Greek Prose.*

A. Thus, then, said he, smiling, whatever passion you may have for other beauties, I know, good Philocles, you are no such admirer of wealth in any kind as to allow much beauty to it, especially in a rude mass or heap. But in coins, embossed work, statues, and well fabricated pieces, of whatever sort, you can discover the beauty, and admire the kind.

True, said I; but not for the metal's sake.

'Tis not, then, the metal or matter which is beautiful with you?

No.

But the art?

Certainly.

The art, then, is the beauty?

Right.

And the art is that which beautifies?

The same.

So that the beautifying, not the beautified, is the really beautiful?

It seems so.

For that which is beautiful is beautiful only by the accession of something beautifying; and by the recess or withdrawing of the same, it ceases to be beautiful.

B. Not that I can tax the morigeration or application of learned men to men in fortune. For the answer was good that Diogenes made to one who asked him in mockery, How it came to pass that philosophers were the followers of rich men, and not rich men of philosophers? He answered soberly, Because the one sort know what they are in need of, and the other did not. And of the like nature was the answer that Aristippus made, when having a petition of Dionysius, and no ear given him, he fell down at his feet; whereupon Dionysius stayed, and gave him the hearing and granted it: and afterwards some persons tender in behalf of philosophy, reproved Aristippus that he could offer the profession of philosophy such indignity, as, for a private suit, to fall at the feet of Dionysius. But he answered, it was not his fault, but the fault of Dionysius,

that had his ears in his feet. Neither was it accounted weakness, but discretion in him, that would not dispute his best with Hadrianus Cæsar; excusing himself, that it was reason to yield to him who had the command of thirty legions.

V.—*Translate into English Prose.*

A. Καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν ἐς Ἀγραιούς καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν, ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν ὕστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεζήεσαν ἄσπονδοι. ἰδὼν δ' ὁ κήρυξ τὰ ὄπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ ᾔδει τὸ πάθος, ἀλλ' ᾤετο τῶν μετὰ σφῶν εἶναι. καὶ τις αὐτὸν ἤρετο ὅ τι θανμάζοι καὶ ὁπόσοι αὐτῶν τεθναῖσιν, οἷόμενος αὐτὸν ἐρωτῶν εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις. ὁ δ' ἔφη διακοσίους μάλιστα. ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν, Οὐκ οὐν τὰ ὄπλα ταυτὶ φαίνεται, ἀλλὰ πλεόν ἢ χιλίων. αὐθις δὲ εἶπεν ἐκεῖνος, Οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων ἐστίν. ὁ δ' ἀπεκρίνατο, Εἵπερ γε ὑμεῖς ἐν Ἰδομένη χθὲς ἐμάχεσθε.— Ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ πρώην ἐν τῇ ἀποχωρήσει.— Καὶ μὲν δὴ τούτοις γε ἡμεῖς χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμαχόμεθα. ὁ δὲ κήρυξ ὡς ἤκουσε καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς πόλεως βοήθεια διέφθαρται, ἀνοιμώζας καὶ ἐκπλαγεὶς τῷ μεγέθει τῶν παρόντων κακῶν ἀπῆλθεν εὐθύς ἄπρυκτος, καὶ οὐκέτι ἀπῆγει τοὺς νεκρούς. πάθος γὰρ τοῦτο μὴ πόλει Ἑλληνίδι ἐν ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν πόλεμον τότε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀποθανόντων, ὥτι ἀπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως.

B. XO. κήρυξ Ἀχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ.

KH. χαίρω· τεθναῖναι δ' οὐκέτ' ἀντερῶ θεοῖς.

XO. ἔρως πατρώας τῆσδε γῆς σ' ἐγύμνασεν;

KH. ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο.

XO. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου. 5

KH. πῶς δὴ; διδαχθεὶς τοῦδε δεσπῶσα λόγον.

XO. τῶν ἀντερώντων ἰμέρω πεπληγμένοι.

KH. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις;

XO. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀνυστένειν.

KH. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν στύγος στρατῶ; 10

XO. πάλαι τὸ σιγαῖν φάρμακον βλάβης ἔχω.

KH. καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

XO. ὥς νῦν τὸ σὸν δῆ, καὶ θανεῖν πολλὴ χάρις.

VI.—Critical and Grammatical Questions.

1. To what *indicative* tenses may the particle *ἂν* be joined? And when may it be joined with a participle? Quote instances.

2. What prepositions in Latin are used to define time? When is *in* prefixed to an ablative of time? Give examples.

3. State and illustrate the irregularities of construction as regards the article, in the following—

a. ἡ τὸν μέγαν Πάκτωλον εὐχρυσον νέμεις;

b. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω.

4. Derive the following, or state words with which they are etymologically connected—

acerbus	ancilla	dexter	narro
πικρός	arbiter	fabula	periculum
ætas	commodus	meditor	qualis

5. Give the possessive adjectives in Greek of the proper names—Σελινοῦς, Πριήνη, Σαρδῶ, Μέγαρα, Λοκρίς, Καρχήδων; and give the possessives in Latin of—Falerii, Formiæ, Reate, Ameria, Arpinum.

6. Translate and explain—

a. Tertiis castris Ancyram venit.

b. Magno in ære alieno esse.

c. Detrahare de possessione, acquirere ad fidem.

d. Mancipî esse.

e. Nomen alicujus deferre.

7. Give the principal parts of the following verbs—

pario	suesco	texo	pasco	meto
curro	tero	nubo	pono	alo
cresco	arcesso	sterno	colo	

8. Quote passages in Horace where he has expressly imitated Greek lyric poets.

9. Illustrate by quotation the mythological associations of the following places—

Lemnos	Crete	Dodona
Pelion	Mount Ida in Mysia	Æthiopia

HINTS—SECOND WEEK.

I.

two, binæ.—*John*, use Marcus, or Caius, or simply filius.
—situation, munus.—*reconciles me, &c.*, say, ‘but I endure it with patience, since I hope your departure will be for your benefit.’—*mental advantages*, say, we not only provide for the mind.—*pay proper attention*, ratio habenda est.—*advantages of your situation*, loci emolumenta.—*worthy Mrs. Knox*, bona, or, optima Cornelia.—*to be suited to her merits*, meritis respondere, or say, ‘more worthy of her merits.’

II.

versuram facere—to borrow of one person so as to pay off another.

ut ex syngrapha esset—that the bond in question should have no other force than any other, but just the same.

Refero ad S.—I announce the result to S.

bono nomine—a good debt, or safe security.

non bono—a risky security.

III.

A. to follow in flight, servare fugam.—*the song from beginning to end*, musam (or carmen) inclusam totis versibus.

B. Tom, say Fannius or Caius.—*to appetite a slave*, servit voluptati libens.—*disagree*, dissidere.—*different is our whim*, studio dispares.

C. See Key.

IV.

the metal, ὁ μύδρος.—the matter, ἡ ὕλη.—that which beautifies, τὸ καλλωπίζον.—the beautified, τὸ καλλωπισθέν. The student is recommended before undertaking this piece to read a few pages of one of the Platonic Dialogues, say the 'Gorgias.'

V.

A. οὐκ οὖν τὰ ὅπλα, κ.τ.λ.—these, then, do not seem to be the arms you speak of. ἡ βοηθεία—the reinforcement.

B. This passage is one of considerable difficulty. Use Linwood's Lexicon, and Paley's Notes.

VI.

Consult for the first three questions Buttman's, or Jelf's Kühner's, Greek Grammar, under ἂν and *Time* in the index: on Question 4, the index to Freund's Dictionary; on Question 5, Liddell and Scott, and Freund, or any good Latin dictionary; on Question 6, Smith's 'Dictionary of Greek and Roman Antiquities; on Question 7, any good Latin grammar; on Question 8, the preface to Döring's Horace; and on Question 9, indices to Homer, Virgil, &c. &c. under the names of the places referred to.

PASSAGES—THIRD WEEK.

I.—*Translate into English Prose.*

- A. Quadringenta tibi non sunt, Chærestrate, surge;
 Lectius ecce venit: sta, fuge, curre, late.
 Ecquis, io, revocat, discedentemque reducit?
 Equis, io, largas pandit amicus opes?
 Quem chartis famæque damus populisque loquendum? 5
 Quis Stygios non vult totus adire lacus?

Hoc, rogo, non melius, quam rubro pulpita nimbo

Spargere, et effuso permaduisse croco?

Quam non sensuro dare quadringenta caballo,

Aureus ut Scorpi nasus ubique micet?

10

O frustra locuples, o dissimulator amici,

Hæc legis et laudas? quæ tibi fama perit?

B. Non ego te, Ligurum ductor, fortissime bello,

Transierim, Cinyra; et paucis comitate, Cupavo,

Cujus olorinæ surgunt de vertice pennæ:

Crimen amor vestrûm, formæque insigne paternæ.

Namque ferunt, luctu Cycnum Phaëthontis amati,

5

Populeas inter frondes umbramque sororum

Dum canit, et mœstum musâ solatur amorem,

Canentem molli plumâ duxisse senectam;

Linquentem terras, et sidera voce sequentem.

Filius, æquales comitatus classe catervas,

10

Ingentem remis Centaurum promovet: ille

Instat aquæ, saxumque undis immane minatur

Arduus, et longâ sulcat maria alta carinâ.

Ille etiam patriis agmen ciet Ocnus ab oris,

Fatidicæ Mantus et Tusci filius amnis,

15

Qui muros, matrisque dedit tibi, Mantua, nomen:

Mantua dives avis; sed non genus omnibus unum;

Gens illi triplex, populi sub gente quaterni:

Ipsa caput populis; Tusco de sanguine vires.

Hinc quoque quingentos in se Mezentius armat,

20

Quos patre Benaco, velatus arundine glaucâ,

Mincius infesta ducebat in æquora pinu.

—

II.—*Translate into Latin Prose.*

Look upon kings and conquerors: I will not tell that many of them fall into the condition of servants; but let us suppose them still conquerors, and see what a goodly purchase they get by all their pains and fears and continual dangers. They carry their arms beyond the Ister and pass the Euphrates, and bind the Germans with the bounds of the river Rhine: I speak in the style of Roman greatness; for nowadays the biggest fortune swells not beyond

the limits of a province or two, and a hill confines the progress of their prosperity, or a river checks it. And if we would suppose the pismires had but our understandings, they also would have the method of a man's greatness, and divide their little mole-hills into provinces and exarchates; and if they also grew as vicious and as miserable, one of their princes would lead an army out, that he might reign over the next handful of turf.

III.

A.—Translate into Greek Iambics and into Latin Lyrics.

It is better to walk than to run :
 It is better to stand than to walk :
 It is better to sit than to stand :
 It is better to lie than to sit :
 It is better to sleep than to lie :
 It is better to die than to sleep.

B.—Translate into Greek Iambics.

Doth the hawk fly by thy wisdom, and stretch her wings towards the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock; upon the crag of the rock, and the stony place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she.

IV.—Translate into English Prose.

Sævit et infractâ luctatur arundine telum
 Eripere, auxilioque viam, quæ proxima, poscit :
 Ense secent lato vulnus, telique latebras
 Rescindant penitus, seseque in bella remittant.
 Jamque aderat Phœbo ante alios dilectus Iapis 5
 Iasides, acri quondam cui captus amore
 Ipse suas artes, sua munera, lætus Apollo
 Augurium citharamque dabat celeresque sagittas.

Ille, ut depositi proferret fata parentis,
 Scire potestates herbarum usumque medendi 10
 Maluit et mutas agitare inglorius artes.
 Stabat acerba fremens, ingentem nixus in hastam,
 Æneas, magno juvenum et mærentis Iuli
 Concursu, lacrimis immobilis. Ille retorto
 Pæonidum in morem senior succinctus amictu 15
 Multa manu medica Phœbique potentibus herbis
 Nequicquam trepidat, nequicquam spicula dextra
 Sollicitat, prensatque tenaci forcipe ferrum.
 Nulla viam fortuna regit, nihil auctor Apollo
 Subvenit, et sævus campis magis ac magis horror 20
 Crebrescit, propriusque malum est : jam pulvere cælum
 Stare vident, subeunt equites et spicula castris
 Densa cadunt mediis : it tristis ad æthera clamor
 Bellantûm juvenum et duro sub Marte cadentûm.

V.—*Translate into English Prose.*

αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἦνυτο ἔργον·
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως, καὶ ἐπὶ στάθμην ἵθυνεν.
 τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δῖα θεάων·
 τέτρηνεν δ' ἄρα πάντα, καὶ ἤρμοσεν ἀλλήλοισιν, 5
 γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρηνεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνὴρ
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων,
 τόσσον ἔπ' εὐρεῖαν σχεδὴν ποιήσατ' Ὀδυσσεύς.
 ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσιν, 10
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελέυτα.
 ἐν δ' ἰστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνοι.
 φράξε δέ μιν ῥίπεσσι διαμπερές οἰσυνήσιν,
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην· 15
 τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων,
 ἰστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.
 ἐν δ' ὑπέρας τε, κάλους τε, πόδας τ' ἐνέδησεν ἐν αὐτῇ,
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἄλα δῖαν.

VI.—*History and Divinity Questions.*

A. 1. Ancient Roman Italy, it is said, was inhabited by at least six distinct races: name them and illustrate them by any quotations from the poets, you may remember.

2. Give the dates of the battles of Marathon, Salamis, Plataea, and Mycale, with the commanders on each side.

3. What war does Polybius designate by the title of πόλεμος ἄσπονδος? Give a short account of it.

4. A short account of the principal causes that led to the decline of the Roman Empire.

5. The dates and results of the battles of—

The Caudine Forks	Lake Thrasymentus	Aquileia
Lake Regillus	Pharsalia	Bedriacum
Actium	Edessa	

B. 6. Who were the following?—

Abiathar	Gallio	Agabus	Hymenæus
Hazael	Mordecai	Eglon	Jerubbaal
Asahel	Shamgar	Onesimus	Araunah

7. How many of the family of Herod are mentioned in the New Testament?

8. How many kings of Israel and Judah were there respectively? Mention some of the most remarkable names in each series.

9. Translate into English, Matt. xxiii. 23–36, Οὐαὶ ὑμῖν . . . γενεὰν ταύτην. Explain particularly verses 24, 30, 35.

HINTS—THIRD WEEK.

I.

A. *quadringenta*—i.e. *sestertia*=*quadringenta millia sestertiūm*. See Smith's 'Dictionary of Greek and Roman Antiquities,' under *Eques*. *Lectius*—the supposed censor at the time. *nimbo*—see any good dictionary. *Scorpi*—the supposed rider of the horse. *dissimulator amici*—bear

in mind the old explanatory line, 'quod non est, simulo ; dissimuloque quod est.' *quæ tibi*, &c.—what a reputation, or chance of credit, is lost by thee.

II.

in the style of Roman greatness, say, 'according to the majesty (or dignity) of the Roman imperial power.'—*pis-mires*, *formicæ*.—*exarchates*, say, 'tetrarchies.'—*princes*, *reguli*.—*handful of turf*, *cespitis manipulus*.

III.

A. Vary the expression 'it is better,' with *κρεῖττον*, *πολὺ φέρτερον*, *πράσσειν εὖ*, and so forth.

B. So with the Latin, *felicior est*, *beatior*, *habet Deos magis propitios*, &c.

C. *by thy wisdom*, *σαῖσι τέχναισι*. For more, see Key.

IV.

This passage presents no particular difficulty, except in the word 'depositi,' on which see any good dictionary ; and in v. 19, 'Nulla viam fortuna regit,' which either render, 'no chance gives successful issue to his method,' or follow the translation given in the Key.

V.

The building of Ulysses' ship is described. Liddell and Scott's Dictionary will give all the help that is required, except in v. 9, *τόσσον ἔπ' εὐρ.*, which is perhaps best taken for *εὐρεῖαν ἐπὶ τόσσον*—wide to such a degree, that is, 'so wide.'

VI.

1. See Newman's 'Rome, Regal and Republican,' or Professor Malden's History of Rome in the U.K.S. publica-

tions, or Liddell's *History of Rome*, p. 15. On the names of the six distinct nations, see the indices to Horace, Virgil, Juvenal, &c.

2. See any Greek History. The answers are briefly given in Turner's 'Analysis of the History of Greece.' (Longmans.)

3. If the student be unable to answer this question, see an account of the war in Liddell's *History of Rome*, p. 285.

4. See Sheppard's 'Fall of Rome and Rise of the Nationalities,' Lect. I. and II. (Routledge.)

5. See any History of Rome. The dates of the battles and the results are briefly given in Turner's *Analysis of the History of Rome*.

6. See the references given to the names in any good Concordance, and for more, Smith's *Dictionary of the Bible*, Kitto's *Biblical Cyclopædia*, or Smith's *Student's Old and New Testament Histories*.

7. See the genealogical table of the family in Smith's *Student's New Testament History*, or in any of the numerous summaries of New Testament history, such as Wheeler's, &c.

8. Refer to Old Testament for answer.

9. Use established version, and Alford's, Wordsworth's, Webster's, or any other edition of the New Testament with notes. Trollope's two vols. of *Commentary* are well known, and can be readily procured.

PASSAGES—FOURTH WEEK.

I.—*Translate into English Prose.*

A. Οὕτω πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στάσεις τῷ Ἑλληνικῷ, καὶ τὸ εὖθες, οὗ τὸ γενναῖον πλεῖστον μετέχει, καταγελασθὲν ἠφανίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ διαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὄρκος φοβερὸς, κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς τὸ ἀνέλπιστον τοῦ βεβαίου, μὴ παθεῖν μᾶλλον προεσκόπουν ἢ πιστεῦσαι ἐδύναντο. καὶ οἱ φαυλότεροι γνώμην ὥς τὰ πλείω περιεγίγοντο· τῷ γὰρ δεδιέναι τό τε αὐτῶν ἐνδεές καὶ τὸ τῶν

ἐναντίων ζυνετόν, μὴ λόγοις τε ἥσσους ὥσι καὶ ἐκ τοῦ πολυτρόπον αὐτῶν τῆς γνώμης φθάσῃσι προεπιβουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ καταφρονοῦντες κἂν προαισθῆσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν λαμβάνειν ἃ γνώμῃ ἕξεστιν, ἄφρακτοι μᾶλλον διεφθείροντο.

B. Νευροὶ δὲ νόμοισι μὲν χρέωνται Σκυθικοῖσι, γενεῇ δὲ μῆ πρότερόν σφεας τῆς Δαρείου στρατηλασίης κατέλαβε ἐκλιπεῖν τὴν χώραν πᾶσαν ὑπὸ ὀφίων. ὀφίας γάρ σφι πολλοὺς μὲν ἡ χώρα ἀνέφαινε, οἱ δὲ πλεῦνες ἄνωθέν σφι ἐκ τῶν ἐρήμων ἐπέπεσον, ἐς ὃ πιεζόμενοι οἴκησαν μετὰ Βουδίνων τὴν ἐωυτῶν ἐκλιπύοντες. κινδυνεύουσι δὲ οἱ ἄνθρωποι οὗτοι γόητες εἶναι· λέγονται γὰρ ὑπὸ Σκυθίων καὶ Ἑλλήνων τῶν ἐν τῇ Σκυθικῇ κατοικημένων ὡς ἔτεος ἐκάστου ἅπαξ τῶν Νευρῶν ἕκαστος λύκος γίνεται ἡμέρας ὀλίγας καὶ αὐτίς ὀπίσω ἐς τῶντ' ἐκτίσται. ἐμὲ μὲν νυν ταῦτα λέγοντες οὐ πείθουσι, λέγουσι δὲ οὐδὲν ἥσσαν, καὶ ὑμνῶνται δὲ λέγοντες.

II.—*Translate into English Prose.*

Φιάλαν ὡς εἴ τις ἀφνειᾷς ἀπὸ χειρὸς ἐλὼν
 ἔνδον ἀμπέλων καχλάζοισαν δρόσῳ
 δωρήσεται
 νεανίᾳ γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγχρυσον κορυφὰν
 κτεάνων,
 συμποσίου τε χάριν κᾶδός τε τιμάσαις ἐόν, ἐν δὲ φίλων
 παρεόντων θῆκε μιν ζαλωτὸν ὁμόφρονος εὐνᾶς·
 καὶ ἐγὼ νέκταρ χυτόν, Μοισᾶν δόσιν, ἀθλοφόροις
 ἀνδράσιν πέμπων, γλυκὺν καρπὸν φρενός,
 ἰλάσκομαι,
 Οὐλυμπίᾳ Πυθοῖ τε νικῶντεςσιν. ὃ δ' ὀλβιος, ὃν φᾶμαι κατ-
 έχοντ' ἀγαθαί.
 ἄλλοτε δ' ἄλλον ἐποπτεύει Χάρις ζωθάλμιος ἀδυμελεῖ
 θαμὰ μὲν φόρμιγγι παμφώνοισί τ' ἐν ἔντεσιν αὐλῶν.
 καὶ νυν ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν τὰν ποντίαν
 ὑμνέων, παῖδ' Ἀφροδίτας Ἀελιοῖό τε νύμφαν, Ῥόδον,
 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον
 αἰνέσω πυγμαῖς ἄποινα
 καὶ παρὰ Κασταλία, πατέρι τε Δαμάγητον ἀδόντα Δίκῃ,
 Ἀσίας εὐρυχόρου τρίπολιν νᾶσον πέλας
 ἐμβόλῳ ναίοντας Ἀργεῖα σὺν αἰχμᾷ.

•
III.

A.—Translate into Latin Elegiacs.

Drink of this cup ; you'll find there's a spell in

Its every drop, 'gainst the ills of mortality ;

Talk of the cordial that sparkled for Helen !

Her cup was a fiction, but this is reality.

Would you forget the dark world we are in,

Just taste of the bubble that gleams on the top of it ;

But, would you rise above earth, till akin

To immortals themselves, you must drain every drop of it.

Never was philtre formed with such power

To charm and bewilder, as this we are quaffing ;

Its magic began when in autumn's rich hour,

A harvest of gold, in the fields it stood laughing.

There having by Nature's enchantments been filled

With the balm and the bloom of her kindest weather,

This wonderful juice from its core was distilled,

To enliven such hearts as are here brought together.

B.—Translate into Latin Hexameters.

Non uom ; uomo già fui ;

E li parenti miei furon Lombardi,

E Mantovani per patria ambedue.

Nacqui *sub Julio*, ancorchè fosse tardi,

E vissi a Roma sotto il buono Augusto,

Al tempo degli dei falsi e bugiardi.

Poeta fui, e cantai di quel giusto

Figliuol d' Anchise, che venne da Troia,

Poichè il superbo Ilion fu combusto.

Ma tu, perchè ritorni a tanta noia ?

Perchè non sali il diletto monte,

Ch' è principio e cagion di tutta gioia ?—

O ! se' tu quel Virgilio, e quella fonte,

Che spande di parlar sì largo fiume ?

Risposi lui con vergognosa fronte.

O degli altri poeti onore e lume,
Vagliami il lungo studio e il grande amore,
Che m' han fatto cercar lo tuo volume.

IV.—*Translate into Latin Prose.*

The houses were full of dying women and children, the streets with old men gasping out their last breath. The bodies remained unburied, for either the emaciated relatives had not strength for the melancholy duty, or in the uncertainty of their own lives neglected every office of kindness or charity. Some, indeed, died in the act of burying their friends; others crept into the cemeteries, lay down on a bier, and expired. There was no sorrow, no wailing; they had not strength to moan; they sate with dry eyes and mouths drawn up into a kind of bitter smile. Those who were more hardy looked with envy on those who had already breathed their last. Many died, says the historian, with their eyes steadily fixed on the Temple. There was a deep and heavy silence over the whole city, broken only by the robbers as they forced open houses to plunder the dead, and in licentious sport dragged away the last decent covering from their bodies; they would even try the edge of their swords on the dead. The soldiers, dreading the stench of the bodies, at first ordered them to be buried at the expense of the public treasury; as they grew more numerous, they were thrown over the walls into the ravines below.

V.—*Translate into Greek Iambics.*

Adr. This hindrance to the monarch I'll announce;
Do not commence the rite till he permit.

Ion. The priestess interferes alone in this.

A. An incident so strange the king should know.

I. Here not his counsel nor command avails.

A. Oft are the great consulted out of form.

I. Do not insist on what I must refuse.

A. E'en now 'tis not too late to change thy mind.

I. To do so is, alas, beyond my power.

- A. What thou would'st shun, thou deem'st impossible.
 I. Thy wish doth make thee deem it possible.
 A. Wilt thou so calmly venture everything?
 I. My fate I have committed to the gods.
 A. The gods are wont to save by human means.
 I. By their appointment everything is done.
 A. Believe me, all doth now depend on thee.
 I. Shake not my spirit, which thou canst not bend.
-

VI.—*English Essay.*

Mirth.

VII.—*Divinity.*

1. Quote from the Gospel history some instances of the candour of its writers.
 2. Who were Zebah, Ithamar, Tertullus, Aretas, Ahimelech, Eutychus, Demas, Apollos, Segub?
 3. What parts of the ceremonial law were most neglected by the Jews?
 4. Write out briefly the subjects of the prophecies of Isaiah and Haggai.
 5. What was the purport of the prayer of Zacharias?
 6. Whom does St. James cite as an example of successful prayer? Give other instances of its success in Scripture, and mention any actions which symbolically teach its efficacy.
 7. Translate into Greek St. Matt. xi. 8–11 ('But what went ye out . . . is greater than he').
-

HINTS—FOURTH WEEK.

I.

A. Thucydides' reflections on the effect of faction throughout Hellas.

κρείσσοις δέ, κ.τ.λ.—being more ready or more strongly given in their calculations to, &c. ἐς τὸ ἀνέλπιστον, κ.τ.λ.—

perhaps, 'to distrust or despair of anything turning out trustworthy.' *φθάς. προεπιβουλενόμενοι*—the participle may either be taken as passive or middle: either, 'lest they themselves should be first (i.e. be anticipated) in being plotted against; or, 'lest they (i.e. the enemies) should anticipate them in first forming plots,' &c.

B. κινδυνεύουσι, κ.τ.λ.—run the risk of being thought, or, are like to be thought.

II.

The commencement of Pindar's Seventh Olympiad. Carey's admirable verse translation will be found very useful throughout.

ἀφν. ἀπὸ χειρ.—either, 'with rich,' or, 'with bounteous hand.' *οἴκοθεν οἴκαδε*—(to take) from one home to another home. *ζυλ. ὁμοφ. ἐνν.*—envied on account of his loving bride. *νεκ.—γλυκ. καρ. φρεν.*—i.e. my poetry, this ode. *κατέβαν*—have descended into the arena, as it were; or, have come down to the Olympic festival. *εὐθυμ.*—either, 'sturdy in fight,' or, 'fighting fair,' taking no unfair advantage.

III.

A. and B. These verses are of considerable difficulty. Supply a paraphrase from the Key, where two versions are given.

IV.

melancholy duty, triste munus.—kindness and charity, benevolentia et pietas.—deep silence, vastum silentium.—decent covering, quod vestium relictum esset.—ravines, saltus.

V.

Furnish paraphrase from Key.

VI.

Consider its causes, its innocence, its utility ; that it has no necessary connection with satire, or malevolent feelings ; the refreshing and cheering part it plays in life ; the fondness displayed in all ages for comedy ; the immortal works of Shakspeare, Sheridan, Butler, and Cervantes, that we owe to it ; that to banish it would be to overspread all life of man with gloom.

VII.

1. Collect from knowledge of New Testament, and see Key.

2. Use concordance of Old and New Testament, if necessary. Answers are given in the Key.

3. The neglect of the Passover, the Sabbatical Year, and the Year of Jubilee are the principal ones ; see the threatenings denounced by the later prophets for the national sins.

4. See Smith's Dictionary of the Bible, or Kitto's Cyclopædia, under *Isaiah* and *Haggai*, or Smith's 'Student's Old Testament History.'

5. Read the prayer carefully, and draw your own conclusion. An answer is given in the Key.

6. Reference to Gideon, Elijah, Hannah, Solomon, Hezekiah, St. Paul, &c. will furnish an answer to this question. Significant actions may be traced in the career of Moses, David, and Daniel.

PASSAGES—FIFTH WEEK.

I.—*Translate into English Prose.*

Præposteros habes tabellarios ; etsi me quidem non offendunt ; sed tamen, cum a me discedunt, flagitant literas ; cum ad me veniunt, nullas afferunt. Atque id ipsum facerent commodius, si mihi aliquid spatii ad scribendum darent ;

sed petasati veniunt: comites ad portam expectare dicunt. Ergo ignosces: alteras habebis has breves: sed expecta πάντα περι πάντων. Etsi quid ego me tibi purgo, quum tui ad me inanes veniant, ad te cum epistolis revertantur? Nos hic (tamen ad te scribam aliquid) D. Syllam patrem mortuum habebamus. Alii a latronibus, alii cruditate, dicebant. Populus non curabat. Combustum enim esse constabat. Hoc tu pro sapientia tua feres æquo animo: quanquam πρόσωπον πόλεως amisimus. Cæsarem putabant moleste laturum, verentem ne hasta refrixisset. Mindius Marcellus et Attius pigmentarius valde gaudebant, se adversarium perdidisse. De Hispania novi nihil; sed expectatio valde magna: rumores tristiores; sed ἀδέσποτοι. Pansa noster paludatus a.d. III. Kalend. Jan. profectus est, ut quivis intelligere posset id, quod tu nuper dubitare cœpisti, τὸ καλὸν δι' αὐτὸ αἰρετὸν esse. Nam quod multos miseriis levavit, et quod se in his malis hominem præbuit, mirabilis eum virorum bonorum benevolentia prosecuta est. Tu quod adhuc Brundusii moratus es valdè probo et gaudeo; et mehercule puto te sapienter facturum, si ἀκενόσπουδος fueris. Nobis quidem, qui te amarus, erit gratum. Et, amabo te, cum dabis posthac aliquid domum literarum, mei memineris. Ego nunquam quemquam ad te, cum sciam, sine meis literis ire patiar. Vale.

II.—*Translate into Latin Prose.*

But after all it must needs be owned that Pompey had a very difficult part to play, and much less liberty of executing what he himself approved than in all the other wars in which he had been engaged. In his wars against foreign foes his power was absolute, and all his motions depended on his own will; but in this, besides several kings and princes of the East, who attended him in person, he had with him in his camp the chief magistrates and senators of Rome; men of equal dignity with himself, who had commanded armies and obtained triumphs, and expected a share in all his councils; and that in their common danger no step should be taken but with their common advice; and as they were under no engagement to his cause but

what was voluntary, so they were necessarily to be humoured, lest through disgust they should desert it.—Now these were all uneasy in their present situation, and longed to be at home, in the enjoyment of their estates and honours; and having a confidence of victory from the number of their troops, and the reputation of their leader, were perpetually teasing Pompey to the resolution of a battle, charging him with a design to protract the war for the sake of perpetuating his authority, and calling him another Agamemnon, who was proud of holding so many kings and generals under his command; till being unable to withstand their reproaches any longer, he was driven by a kind of shame, and against his judgment, to the experiment of a decisive action.

III.—*Translate into English Prose.*

Σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον
ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβειν·
ἀφνεὸς πενιχρὸς τε θάνατον πάρα
θαμὰ νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
λόγον Ὀδυσσεὸς ἢ πάθεν διὰ τὸν ἄδυεπῇ γενέσθ'
"Ὀμηρον.

ἐπεὶ ψεύδεσί οἱ ποτὰν τε μαχανᾷ
σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα μύθοις·
τυφλὸν δ' ἔχει

ἦτορ ὄμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν
ἔ τὰν ἀλάθειαν ιδέμεν, οὗ κεν ὄπλων χολωθεῖς
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν
λευρὸν ξίφος· ὃν κράτιστον Ἀχιλῆος ἄτερ μάχα
ξανθῷ Μενέλα δάμαρτα κομίσαι θαῆς
ἐν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύροιο πομπαὶ
πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα. τιμὰ δὲ
γίγνεται

ὦν θεὸς ἄβρὸν αὔξει λόγον τεθνακότων
βοαθόον, τοὶ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπον
μόλον χθοῖός· ἐν Πυθίοισι δὲ δαπίδοις
κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πρᾶθεν.

IV.

A.—Translate into Latin Lyrics.

The merry waves dance up and down and play ;
 Sport is granted to the sea ;
 Birds are the queristers of the empty air,
 Sport is never wanting there ;
 The ground doth smile at the Spring's flowery birth, 5
 Sport is granted to the earth ;
 The fire its cheering flame on high doth rear,
 Sport is never wanting there ;
 If all the elements, the earth, the sea,
 Air, and fire, so merry be ; 10
 Why is man's mirth so seldom, and so small,
 Who is compounded of them all ?

B.—Translate into Latin Elegiacs.

A salmon's belly, Helluo, was thy fate :
 The doctor called, declares all help too late.
 ' Mercy ! ' cries Helluo, ' mercy on my soul !
 Is there no hope ? Alas !—then bring the jowl ! '

C.—Translate into Latin Alcaics.

O Queen of Numbers, once again
 Animate some chosen swain,
 Who, filled with unexhausted fire,
 May boldly smite the sounding lyre ;

 Who with some new unequall'd song 5
 May rise above the rhyming throng ;
 O'er all our list'ning passions reign,
 O'erwhelm our souls with joy and pain,

 With terror shake, and pity move,
 Rouse with revenge, or melt with love. 10
 Deign to attend his evening walk,
 With him in groves and grottos talk ;

Teach him to scorn with frigid art
 Feebly to touch the enraptured heart;
 Like lightning let his mighty verse
 The bosom's inmost folding pierce;

15

With native beauties win applause
 Beyond the critic's studied laws:
 Oh, let each Muse's fame increase,
 And bid Britannia rival Greece.

20

V.—*Greek and Roman History.*

1. Mention some of the principal events in Greek history between the years 415 B.C. and 390 B.C.

2. What events may be considered to have been preparatory to the expedition of Alexander? Mention any of its permanent results.

3. What were the causes of the success at first, and of the final failure of Hannibal's expedition?

4. Draw a map of ancient Sicily, and mention the principal Ionic and Doric colonies in the island.

VI.—*Divinity.*

1. Translate and give a short explanation of the following phrases—

(1) μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν.

(2) πολλοὶ τῶν σεβομένων προσηλύτων.

(3) δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν.

(4) καὶ ἀνέπεσον πρασιαὶ πρασιαί.

(5) τραπέζας τῶν κολλυβιστῶν.

2. In which of the four evangelists is the ascension of our Lord mentioned? How can you account for the apparent discrepancy between one of these accounts and that given in the Acts of the Apostles?

3. Name the principal versions of the whole, or parts, of the Holy Scriptures that have been made into English, and by whom.

4. Translate into Greek, St. Luke xii. 24–26: ‘Consider the ravens . . . for the rest.’

5. Translate into English, Mark x. 17–26: καὶ ἐκπορευόμενον . . . τοῦ Θεοῦ εἰσελθεῖν. Explain what is meant by διὰ τρυμαλιᾶς ῥαφίδος.

HINTS—FIFTH WEEK.

I.

Cicero complains of his correspondent’s importunity for letters, and the haste that his friend’s letter-carriers were always in, hardly giving him time to reply. He sends some scraps of news, and praises his friend’s determination to keep clear of politics.

petasati—as if with Mercury’s winged cap on; ‘wearing their travelling caps.’ *me purgo*—excuse myself. *cruditate*—indigestion, caused by over-eating; a gorge. *pigmentarius*—apparently used jocosely, ‘the perfumed,’ i. e. the dandy. *paludatus*—as we should say, ‘in full regimentals,’ ‘in full general’s uniform.’

II.

part to play, *partes agendæ*.—*power was absolute*, say, ‘the highest power was in his hands.’—*with him in camp*, *stipendium facere*, or, *in castris merere*.—*to humour*, *morem alicui gerere*.—*teased*, *lacessebant*.—*unable to withstand reproaches*, *conviciis impar*.—*against his judgment*, *invitus*.

III.

βλάβειν, 3rd pers. plur. 2. aor. pass.—have they been damaged. λόγον πλεόν’ ἢ πάθειν—a reputation greater than in proportion to his sufferings. ποτανᾶ τε μαχαῖᾶ—i. e. poetry.

ἔπαξε διὰ φρενῶν—driven through his heart. κομίσαι—to bring back. πῖσε δ' ἄδόκητον, κ.τ.λ.—and it (death) comes upon him who expects it, and him who does not expect it. βοαθῶν—see Liddell and Scott's Dictionary; and for more, Dissen's notes, or Mr. Cookesley's Pindar, or Turner's translation of Pindar, published by Bohn.

IV.

A. See Key, if necessary.

B. A salmon, &c., say, 'half a turbot.'—*Helluo*, say, 'sent Piso to the shades.' Expand the first line into two: 'his enormous appetite (gula) is too much for the medical art.'—*Bring the jowl*, say, 'bring the rest of the banquet.'

C. *Queen of numbers*, regina cantûs. For more, see Key.

V.

1. See any history of Greece; and for a brief answer, Turner's 'Analysis of the History of Greece' (Longmans).

2. Mention the intrigues with Persia at the end of the Peloponnesian War; the expeditions into Asia Minor of Agis, Dercyllidas, and Agesilaus. On the effects of Alexander the Great's conquests, see 'Life of Alexander the Great,' in the Family Library; and extracts from various authors in Turner's 'Analysis of the History of Greece.'

3. See any good history of Rome; particularly the article *Hannibal*, by Dr. Arnold, in the 'History of the Roman Republic,' republished from the 'Encyclopædia Metropolitana,' by Mortimer, Arnold, &c.

4. Use any good ancient atlas, Long's, Arrowsmith's, Stanford's, or Philips'. For the Dorian and Ionian colonies, see commencement of Thucydides, book vi., or any good history of Greece.

VI.

1. Parkhurst's, or any other Lexicon to the Greek Testament, will supply references to the passages, in case of need. For more, see Key.

2. See the Four Gospels; and for answer to the last part of the question, note in Wordsworth's Greek Testament on the account of the ascension in St. Mark.

3. See articles *Bible* in Hook's 'Dictionary of the Bible,' and articles *Scripture* in Smith's 'Dictionary of the Bible,' and in Kitto's 'Biblical Cyclopædia.' Bates' 'Lectures on Ecclesiastical History,' Southey's 'Book of the Church,' Short's 'Church History;' or almost any other book on the English Church will probably supply sufficient on the subject. A tolerably complete answer is given in the Key.

4. Use Greek Testament, if necessary.

5. Use established version and notes in any good edition. Read article *Needle* in Smith's 'Dictionary of the Bible,' or in Kitto's 'Biblical Cyclopædia.'

PASSAGES—SIXTH WEEK.

I.—*Translate into Greek Prose.*

A. Neither must we think that the life of a man begins when he can feed himself, or walk alone, or fight; for so he is contemporary with a camel or a lion; but he is first a man when he comes to a certain steady use of reason; and when that is, all the world of men cannot tell precisely. Some are said to be of age at fourteen, some at twenty-one, some never; but all men late enough; for the life of man comes upon him slowly and insensibly. But as when the sun approaches toward the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the distant hills, thrusting out his golden horns, like those which decked the brows of Moses when he was forced to veil his face because he had seen God; and still while a man tells the story, the sun gets up higher, till he

shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly: so is a man's reason and his life.

B. A scrivener who lived at Wapping, and whose trade was to furnish the seafaring men there with money, at high interest, had some time before lent a sum on bottomry. The debtor applied to Equity for relief against his own bond; and the cause came before Jeffreys. The counsel for the borrower, having little else to say, said that the lender was a Trimmer. The chancellor instantly fired: 'A Trimmer! where is he? let me see him. I have heard of that kind of monster. What is it made like?' The unfortunate creditor was forced to stand forth. The chancellor glared fiercely on him, stormed at him, and sent him away half dead with fright. 'While I live,' the poor man said, as he tottered out of the court, 'I shall never forget that terrible countenance.' And now the day of retribution had arrived. The Trimmer was walking through Wapping, when he saw a well-known face looking out of the window of an ale-house. He could not be deceived. The eyebrows indeed had been shaved away. The dress was that of a common sailor from Newcastle, and was black with coal-dust, but there was no mistaking the savage eye and mouth of Jeffreys. The alarm was given. In a moment the house was surrounded by hundreds of people shaking bludgeons and bellowing curses.

II.—*Translate into English Prose.*

- A.* Hoc tibi tum casu, pulcherrima Laodamia,
 Ereptum est, vita dulcius atque anima,
 Conjugium: tanto te absorbens vortice amoris
 Æstus in abruptum detulerat barathrum;
 Quale ferunt Graii Pheneum prope Cylleneum 5
 Siccare emulsa pingue palude solum;
 Quod quondam cæsis montis fodisse medullis
 Audit falsiparens Amphitryoniades,

Tempore quo certa Stymphalia monstra sagitta
 Perculit, imperio deterioris heri, 10
 Pluribus ut cœli tereretur janua divis,
 Hebe nec longa virginitate foret.
 Sed tuus altus amor barathro fuit altior illo,
 Qui tunc indomitam ferre jugum docuit.
 Namque haud tam carum confecto ætate parenti 15
 Una caput seri nata nepotis alit;
 Qui, cum, divitiis vix tandem inventus avitis,
 Nomen testatas intulit in tabulas,
 Impia derisi gentilis gaudia tollens,
 Suscitatur a cano vulturium capiti. 20

B. O fons Bandusiæ, splendidior vitro,
 Dulci digne mero, non sine floribus,
 Cras donaberis hœdo,
 Cui frons turgida cornibus
 Primis et Venerem et prælia destinatur: 5
 Frustra: nam gelidos inficiet tibi
 Rubro sanguine rivos
 Lascivi suboles gregis.
 Te flagrantis atrox hora Caniculæ
 Nescit tangere: tu frigus amabile 10
 Fessis vomere tauris
 Præbes, et pecori vago.
 Fies nobilium tu quoque fontium,
 Me dicente cavis impositam ilicem
 Saxis, unde loquacis 15
 Lymphæ desiliunt tuæ.

C. Interea soror alma monet succurrere Lauso
 Turnum, qui volucris curru medium secatur agmen.
 Ut vidit socios: 'Tempus desistere pugnae:
 Solus ego in Pallanta feror, soli mihi Pallas
 Debetur; cuperem, ipse parens spectator adesset.' 5
 Hæc ait; et socii cesserunt æquore jussu.

At Rutulûm abscessu juvenis, tum jussa superba
 Miratus, stupet in Turno: corpusque per ingens
 Lumina volvit, obitque truci procul omnia visu,
 Talibus et dictis it contra dicta tyranni: 10

‘Aut spoliis ego jam raptis laudabor opimis,
 Aut leto insigni: sorti pater æquus utrique est:
 Tolle minas.’ Fatus medium procedit in æquor.
 Frigidus Arcadibus coit in præcordia sanguis.
 Desiluit Turnus bijugis, pedes apparat ire 15
 Cominus. Utque leo, speculâ quum vidit ab altâ
 Stare procul campis meditantem prælia taurum,
 Advolat; haud alia est Turni venientis imago.

Hunc ubi contiguum missæ fore credidit hastæ,
 Ire prior Pallas, si quâ fors adjuvet ausum, 20
 Viribus imparibus; magnumque ita ad æthera fatur:

‘Per patris hospitium, et mensas quas advena adisti,
 Te precor, Alcide, cœptis ingentibus adsis:
 Cernant semineci sibi me rapere arma cruenta,
 Victoremque ferant morientia lumina Turni.’ 25

Audiit Alcides juvenem, magnumque sub imo
 Corde premit gemitam, lacrymasque effudit inanes.
 Tum genitor natum dictis affatur amicis:
 ‘Stat sua cuique dies, breve et irreparabile tempus
 Omnibus est vitæ; sed famam extendere factis, 30

Hoc virtutis opus. Trojæ sub mœnibus altis
 Tot nati cecidère deûm: quin occidit unâ
 Sarpedon, mea progenies. Etiam sua Turnum
 Fata vocant, metasque dati pervenit ad ævi.’
 Sic ait, atque oculos Rutulorum rejicit arvis. 35

At Pallas magnis emittit viribus hastam,
 Vaginâque cavâ fulgentem diripit ensem.
 Illa volans, humeris surgunt quâ tegmina summa,
 Incidit: atque viam clypei molita per oras,
 Tandem etiam magno strinxit de corpore Turni. 40
 Hic Turnus ferro præfixum robur acuto
 In Pallante diu librans jacit, atque ita fatur:

‘Aspice, num magè sit nostrum penetrabile telum.’

Dixerat; at clypeum, tot ferri terga, tot æris,
 Quum pellis toties obeat circumdata tauri, 45

Vibranti cuspis medium transverberat ictu,
 Loricæque moras et pectus perforat ingens.
 Ille rapit calidum frustra de vulnere telum :
 Unâ eâdemque viâ sanguisque animusque sequuntur.
 Corruit in vulnus : sonitum supèr arma dedêre : 50
 Et terram hostilem moriens petit ore cruento.
 Quem Turnus super adsistens—
 ‘Arcades, hæc,’ inquit, ‘memores mea dicta referte
 Evandro : qualem meruit, Pallanta remitto.
 Quisquis honos tumuli, quicquid solamen humandi
 est, 55
 Largior ; haud illi stabunt Æneïa parvo
 Hospitia.’ Et lævo pressit pede, talia fatus,
 Exanimem, rapiens immania pondera baltei,
 Impressumque nefas (unâ sub nocte jugali
 Cæsa manus juvenum fœdè, thalamique cruenti) 60
 Quæ Clonus Eurytides multo cælaverat auro ;
 Quo nunc Turnus ovat spolio, gaudetque potitus.
 Nescia mens hominum fati sortisque futuræ,
 Et servare modum, rebus sublata secundis !
 Turno tempus erit, magno quum optaverit emtum 65
 Intactum Pallanta ; et quum spolia ista diemque
 Oderit. At socii multo gemitu lacrymisque
 Impositum scuto referunt Pallanta frequentes.
 O dolor, atque decus magnum rediture parenti !
 Hæc te prima dies bello dedit, hæc eadem aufert ; 70
 Quum tamen ingentes Rutulorum linquis acervos.

III.—Translate into English Prose.

- ΓΟΡ. Μὴ λέγε τὸν τεὸν ἄνδρα, φίλα Δείωννα, τοιαῦτα,
 τῷ μικρῷ παρεόντος. ὄρη, γύναι, ὡς ποθορῇ τυ.
 θάρσει, Ζωπυρίων, γλυκερὸν τέκος· οὐ λέγει ἀπφύν.
 αἰσθάνεται τὸ βρέφος, ναὶ τὰν πότνια· κυλὸς ἀπφύς.
 ΠΡΑΞ. ἀπφὺς μὰν τῆνος πρῶαν, λέγομες δὲ πρῶαν θην 5
 πάντα, νύτρον καὶ φῦκος ἀπὸ σκανᾶς ἀγοράσδων,
 κῆνθε φέρων ἄλας ἄμμιν, ἀνὴρ τρισκαιδεκάπηχυν.

- ΓΟΡ. *χῶμὸς ταῦτά γ' ἔχει, φθόρος ἀργυρίῳ, Διοκλείδας.
ἀλλ' ἴθι, τῷμπέχονον καὶ τὰν περονατρίδα λάσδεν.
βᾶμες τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ, 10
θασόμεναι τὸν Ἀδωνιν· ἀκούω χρῆμα καλὸν τι
κοσμῆν τὰν βασίλισσαν. ΠΡΑΞ. ἐν ὀλβίῳ ὀλβία
πάντα.*
- ΓΟΡ. *ὦν εἶδες, χ' ὦν εἶπας, ἰδοῖσα τὸ τῷ μὴ ἰδόντι.
ἔρπειν ὥρα κ' εἴη· ΠΡΑΞ. ἀεργοῖς αἰὲν ἑορτά.
Εὐνόα, αἶρε τὸ νᾶμα, καὶ ἐς μέσον αἰνόθρυνπτε 15
θὲς πάλιν· αἱ γαλέαι μαλακῶς χρήσδογτο καθεύδειν·
κινεῦ δὴ, φέρε θᾶσσον ὕδωρ· ὕδατος πρότερον δεῖ.
ἄδ' ὥς νᾶμα φέρει· δὸς ὅμως· μὴ πουλὺ, ἅπληστε·
ἔγχει ὕδωρ· δύστανε, τί μεν τὸ χιτώνιον ἄρδεις;
παῦσαι. ὁκοῖα θεοῖς ἐδόκει, τοιαῦτα νένιμμαι. 20
ἂ κλάξ τᾶς μεγάλας πᾶ λάρνακος; ὦδε φέρ' αὐτάν.*

IV.—*Translate into Latin Prose.*

A. It is a miserable state of mind to have few things to desire and many things to fear; and yet that commonly is the case with kings; who, being at the highest, want matter of desire, which makes their minds more languishing, and have many representations of perils and shadows, which make their minds the less clear. And this is one reason also of that effect which the Scripture speaketh of, 'That the king's heart is inscrutable;' for, multitudes of jealousies, and lack of some predominant desire, that should marshal and put in order all the rest, maketh any man's heart hard to find or sound. Hence it comes, likewise, that princes many times make themselves desires, and set their hearts upon toys; sometimes upon a building; sometimes upon erecting of an Order; sometimes upon the advancing of a person; sometimes upon obtaining excellency in some art or feat of the hand—as Nero, for playing on the harp; Domitian, for certainty of the hand with the arrow; Commodus, for playing at fence; Caracalla, for driving chariots; and the like. This seemeth incredible unto those that know not the principle, that the mind of man is more cheered and refreshed by profiting in small things, than by standing at a stay in great.

B. He became at length so confident of his force, so collected in his might, that he made no secret whatever of his dreadful resolution. Having terminated his disputes with every enemy and every rival, who buried their mutual animosities in their common detestation against the creditors of the Nabob of Arcot, he drew from every quarter whatever a savage ferocity could add to his new rudiments in the arts of destruction; and, compounding all the materials of fury, havoc, and desolation into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor, which blackened all the horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic.

V.—*Translate into Latin Lyrics.*

- A.* I go to life and not to death;
 From darkness to life's native sky;
 I go from sickness and from pain
 To health, to immortality.
- I go from poverty to wealth; 5
 From rags, to raiment angel fair;
 From the pale leanness of the flesh,
 To beauty such as saints shall wear.
- I go from chains to liberty:
 These fetters shall be broken soon: 10
 Forth over Eden's fragrant fields,
 I walk beneath a glorious moon.
- For toil there comes the crownèd rest;
 Instead of burden, eagle's wings;
 And I, even I, this life-long thirst 15
 Shall quench at everlasting springs.
- Let our farewell, then, be tearless,
 Since I bid farewell to tears:
 Write this day of my departure
 Festive in your coming years. 20

B. O snatched away in beauty's bloom,
 On thee shall press no ponderous tomb ;
 But on thy turf shall roses rear
 Their leaves, the earliest of the year,
 And the wild cypress wave in tender gloom. 5

And oft by yon blue gushing stream .
 Shall Sorrow lean her drooping head,
 And feed deep thoughts with many a dream,
 And lingering pause and lightly tread ;
 Fond wretch ! as if her step disturbed the dead. 10

Away ! we know that tears are vain,
 That Death nor heeds nor hears distress ;
 Will this unteach us to complain,
 Or make one mourner weep the less ?
 And thou, who tell'st me to forget,
 Thy looks are wan, thine eyes are wet. 15

VI.—*Translate into English Prose.*

Ἐσπέρα μὲν γὰρ ἦν, ἤκε δ' ἀγγέλλων τις ὡς τοὺς πρυτάνει, ὡς Ἐλάτεια κατείληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺς ἐξαναστάν-
 τεσ μεταξὺ δειπνοῦντες τοὺς τ' ἐκ τῶν σκηνῶν τῶν κατὰ τὴν
 ἀγορὰν ἐξεῖργον καὶ τὰ γέρρα ἐνέπιμπρασαν, οἱ δὲ τοὺς στρατη-
 γοὺς μετεπέμποντο καὶ τὸν σαλπικτὴν ἐκάλουν, καὶ θορύβου
 πλήρης ἦν ἡ πόλις. τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτά-
 νεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον, ὑμεῖς δ' εἰς τὴν
 ἐκκλησίαν ἐπορεύεσθε, καὶ πρὶν ἐκείνην χρηματίσαι καὶ προβου-
 λεῦσαι πᾶς ὁ δῆμος ἄνω καθῆτο. καὶ μετὰ ταῦτα ὡς ἦλθεν ἡ
 βουλή καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα, ἑαυτοῖς
 καὶ τὸν ἥκοντα παρήγαγον, κἀκεῖνος εἶπεν, ἡρώτα μὲν ὁ κῆρυξ,
 Τίς ἀγορεύειν βούλεται ; παρήει δ' οὐδεὶς. πολλάκις δὲ τοῦ κήρυκος
 ἐρωτῶντος οὐδὲν μᾶλλον ἀνίστατ' οὐδεὶς, ἀπάντων μὲν τῶν στρα-
 τηγῶν παρόντων, ἀπάντων δὲ τῶν ῥητόρων, καλοῦσης δὲ τῆς κοινῆς
 πατρίδος φωνῆς τὸν ἐροῦνθ' ὑπὲρ σωτηρίας· ἦν γὰρ ὁ κῆρυξ κατὰ
 τοὺς νόμους φωνὴν ἀφίησι, ταύτην κοινὴν τῆς πατρίδος δίκαιόν
 ἐστὶν ἡγεῖσθαι.

VII.—*Divinity.*

1. What are the chief arguments employed by St. Paul in favour of the doctrine of the Resurrection from the Dead?

2. What books of the New Testament were not originally admitted into the canon of Holy Scripture: and why?

3. When was the call of the Gentiles clearly enjoined by our Lord; and in what parable is it intimated?

4. Why is charity greater than faith and hope? Give the classical meaning of the word translated 'charity,' with its meaning in the New Testament. Explain 'Charity covereth a multitude of sins.' What other text throws light on this text? Give instances where one text explains another. Show the danger of quoting texts without the context.

5. Give instances where modern discoveries have illustrated and confirmed the accounts of sacred history.

HINTS—SIXTH WEEK.

I.

A. is a man, εἰς ἄνδρας τελεῖ.—*all the world of men, &c., say, 'not even all the men who dwell in the world would be able accurately to tell.'*—*comes upon him slowly, λανθάνει αὐτῷ ἐφίερπων.*—*a little eye of heaven, ὀφθαλμίδιον τι τοῦ οὐρανοῦ.*—*thrusting out, &c., ἐκβαλὼν τὰ χρύσεια κέρατα.*—*weeping great and little showers, ὄμβρους τε καὶ ψακάδας δακρύσας.*

B. from Wapping, say, 'from Piræus.'—*on bottomry, ἐπὶ ναύλῳ.*—*to Equity, say, 'to the archons' or 'thesmothetæ.'* *Jeffreys, say, 'Cleon.'*—*a trimmer, say, 'one who takes first one side and then another.'* A precisely similar political nickname was given at Athens to the 'Trimmer' Theramenes, whose death is described, *Xen. Hell. ii. iii. 31, i. e. κόθορνος, a boot which fitted either foot.*—*the chancellor, ὁ ἐπιστάτης.*—*an alchouse, πανδοκεῖον.*—*he could not be deceived,*

say, 'it was impossible for him to miss the truth.'—*a common sailor*, ναύτης τις τῶν τυχόντων.—*the alarm was given*, ἦν δὲ εὐθὺς βολή.

II.

A. The depth of Laodamia's love is compared to the unfathomable Stympthalian lake, or marsh, in Arcadia.

falsiparens Amphitryoniades—i.e. Hercules. *deterioris heri*—i.e. Eurysthenes. In the last four lines, Laodamia's affection for her husband is compared to the attachment of an aged grandsire to his only grandchild, who, born when the grandfather is far advanced in years, is inserted in his will as his heir, to the confusion of the legacy-hunters. See Key.

B. C. Neither of these passages present any great difficulty. See Key for translations. The passage marked C. may be conveniently divided into three Exercises. We are indebted for the translation of it in the Key to the kindness of Professor Conington, the editor and translator of Virgil.

III.

A conversation, taken from Theocritus, between Gorgo and Praxinoë. The scene is laid in Alexandria. Gorgo advises her friend not to talk about papa before the child. They comment on their respective husbands, and then make preparations for going out to see the festival of Adonis. Eunoë, the maid, is called and bidden to fetch water to wash the hands with, before starting, and the key of the great chest. The passage presents no particular difficulty, beyond what is incident to the Doric dialect in which it is written. Use Porteus' Lexicon Doricum, and, if necessary, read the remarks on the Doric dialect in any good Greek grammar.

IV.

A. *who being at the highest*, inter summa versari.—*representations of perils*, periculorum species.—*The Scriptures*,

libri sacrosancti.—*the king's heart, &c.*, regis cor inscrutabile (the Vulgate).—*marshal and put in order*, componere et comprimere.—*erecting an order*, ordinem novum conscribere.—*playing at fence*, arte gladii versari.—*profiting*, proferre.—*standing at a stay*, hærerere.

B. *dreadful resolution*, consilia nefanda.—*terminate disputes*, in gratiam redire.—*nabob*, dux, or, princeps.—*drew from every quarter*, undique decerpit.—*to idly gaze*, ignave stupere.—*menacing meteor*, malignum sidus.—*suddenly burst*, continuo ruptum.

V.

Use choriambic metre for A., and either the same or alcaic for B.

A. *death*, say, 'the habitations of Tartarus.' *raiment angel fair*, coelicolum stola.—*Eden's fields*, campos Elysios.—*crowned rest*, regia quies.—*Let our farewell, &c.*, say, 'let tears be far from us (absint) as we depart' (participle abl. case).—*Let the day be festive, &c.*, say, 'let our day shine with a white, or festive, mark.'

B. *O snatched, &c.*, say, 'from whom death has torn away thy brilliant beauty' (decus).—*the earliest of the year*, anni primitiæ.—*wave in tender, &c.*, piâ tremet comâ.—*feed deep thoughts, &c.*, pascens somnia plurimâ imagine.—*Fond wretch, &c.*, say, 'as if fearing to disturb the lifeless.'—*tears are vain*, lacrymæ proficiunt nihil.—*unteach us to complain*, nos quærimonias dedocet.—*who tell'st me to forget*, say, 'who persuadest (pres. participle) that I should not grieve.'—*thy looks are wan*, pallent ora.

VI.

Demosthenes describes the scene in Athens consequent on the news of the taking of Elatea by Philip.

μετ. δειπνοῦντες—while at their supper, in the middle of their supper. χρημ. καὶ προβουλευσαι—had begun business or had drawn up any bill. ἄνω—i.e. in the Pnyx. ἀγορεύειν—to address the assembly. ἀνίστατο—rose to speak.

VII.

1. See Epistles of St. Paul, in especial 1 Cor. xv. For more, see Key.

2. A list is given in Paley's Evidences, and in most Church histories.

3. See the Four Gospels generally, and the Key, if necessary, for answer.

4. See notes in any good commentator on this well-known passage, and use a Bible with references. For the last part of the question the student's own reading must supply an answer. If needful, see Key.

5. The notes and illustrations in Kitto's Pictorial Bible on the prophecies concerning Egypt, Babylon, and Tyre, and on the names of the towns of Ephesus and Philippi, will assist in answering this question.

PASSAGES—SEVENTH WEEK.

I.—*Translate into English Prose.*

“Ὅτι μὲν οὖν παιδευτέον τὴν μουσικὴν οὕτως, ὥστε καὶ κοινωνεῖν τῶν ἔργων φανερόν ἐκ τῶν τοιούτων· τὸ δὲ πρέπον καὶ τὸ μὴ πρέπον ταῖς ἡλικίαις, οὐ χαλεπὸν διορίσαι, καὶ λῦσαι πρὸς τοὺς φάσκοντας βάνανυσον εἶναι τὴν ἐπιμελείαν. Πρῶτον μὲν γάρ, ἐπεὶ τοῦ κρίνειν χάριν μετέχειν δεῖ τῶν ἔργων, διὰ τοῦτο χρὴ νέους μὲν ὄντας χρῆσθαι τοῖς ἔργοις· πρεσβυτέρους δὲ γινομένους, τῶν μὲν ἔργων ἀφεῖσθαι, δύνασθαι δὲ τὰ καλὰ κρίνειν, καὶ χαίρειν ὀρθῶς διὰ τὴν μάθησιν τὴν γεινομένην ἐν τῇ νεότητι. Περὶ δὲ τῆς ἐπιτιμήσεως ἦν τινες ἐπιτιμῶσιν, ὡς ποιούσης τῆς μουσικῆς βαναύσους, οὐ χαλεπὸν λῦσαι σκεψαμένους μεχρὶ τε πόσου τῶν ἔργων κοινωνητέον τοῖς πρὸς ἀρετὴν παιδευομένοις πολιτικὴν, καὶ ποίων μέλδων, καὶ ποίων ῥυθμῶν κοινωνητέον· ἔτι δὲ ἐν ποίοις ὀργάνοις τὴν μάθησιν ποιητέον· καὶ γὰρ τοῦτο διαφέρειν εἰκός. Ἐν τούτοις γὰρ ἔστι ἡ λύσις τῆς ἐπιτιμήσεως· οὐθὲν γὰρ κελεύει τρόπους τινας τῆς μουσικῆς ἀπεργάζεσθαι τὸ λεχθέν. Φανερόν τοίνυν ὅτι δεῖ τὴν

μάθησιν αὐτῆς, μήτε ἐμποδίζειν πρὸς τὰς ὕστερον πράξεις, μήτε τὸ σῶμα ποιεῖν βάνανσον καὶ ἄχρηστον πρὸς τὰς πολεμικὰς καὶ πολιτικὰς ἀσκήσεις· πρὸς μὲν τὰς χρήσεις ἤδη, πρὸς δὲ τὰς μαθήσεις ὕστερον. Συμβαίνει δ' ἂν περὶ τὴν μάθησιν, εἰ μήτε τὰ πρὸς τοὺς ἀγῶνας τοὺς τεχνικοὺς συντείνοντα διαπόνειεν, μήτε τὰ θαυμάσια καὶ περιττὰ τῶν ἔργων, ἃ νῦν ἐλήλυθεν εἰς τοὺς ἀγῶνας, ἐκ δὲ τῶν ἀγώνων εἰς τὴν παιδείαν· ἀλλὰ καὶ τὰ τοιαῦτα μέχρι περ ἂν δύνωνται χαίρειν τοῖς καλοῖς μέλεσι καὶ ῥυθμοῖς, καὶ μὴ μόνον τῷ κοινῷ τῆς μουσικῆς, ὥσπερ καὶ τῶν ἄλλων ἔτια ζῶν, ἔτι δε καὶ πλεῖθος ἀνδραπόδων καὶ παιδίων.

II.—*Translate into Greek Prose.*

He now renewed his appeal personally to the trierarchs, all of them citizens of rank and wealth, at Athens. They were all familiarly known to him, and he addressed himself to every man separately by his own name, his father's name, and his tribe—adjuring him by the deepest and most solemn motives which could touch the human feelings. Some he reminded of their own previous glories; others, of the achievements of illustrious ancestors, imploring them not to dishonour or betray those previous titles: to all alike he recalled the charm of their beloved country with its full political freedom, and its unconstrained license of individual agency to every man; to all alike he appealed in the names of their wives, their children, and their paternal gods. He cared not for being suspected of trenching upon the common-places of rhetoric; he caught at every topic which could touch the inmost affections, awaken the inbred patriotism, and rekindle the abated courage of the officers whom he was sending forth to this desperate venture.

III.—*Translate into English Prose.*

Illud item non est ut possis credere, sedes
Esse Deum sanctas in mundi partibus ullis.
Tenuis enim Natura Deum longèque remota
Sensibus ab nostris, animi vix mente videtur :

Quæ quoniam manuum tactum suffugit et ictum, 5
 Tactile nil nobis quod sit contingere debet.
 Tangere enim non quit quod tangi non licet ipsum.
 Quare etiam sedes quoque nostris sedibus esse
 Dissimiles debent, tenues pro corpore eorum ;
 Quæ tibi posterius longo sermone probabo. 10
 Dicere porro hominum causâ voluisse parare
 Præclaram mundi naturam, proptereaue
 Adlaudabile opus Divom laudare decere
 Æternumque putare, atque immortale futurum ;
 Nec fas esse, Deûm quod sit ratione vetustâ 15
 Gentibus humanis fundatum perpetuo ævo,
 Sollicitare suis ulla vi ex sedibus unquam
 Nec verbis vexare nec ab imo evertere summa ;
 Cætera de genere hoc adfingere et addere, Memmi,
 Desipere'st ; quid enim immortalibus atque beatis 20
 Gratia nostra queat largirier emolumentum,
 Ut nostrâ quicquam causâ gerere adgrediantur ?
 Quidve novi potuit tanto post ante quietos
 Illicere ut cuperent vitam mutare priorem ?

IV.—*Translate into Latin Hexameters.*

Blest pair of Sirens, pledges of Heaven's joy,
 Sphere-born, harmonious Sisters, Voice and Verse,
 Wed your divine sounds, and mixed power employ,
 Dead things with in-breathed sense able to pierce ; 5
 And to our high-raised fantasy present
 That undisturbed song of pure consent,
 Aye sung before the sapphire-coloured throne,
 To him that sits thereon,
 With saintly shout, and solemn jubilee ;
 Where the bright Seraphim, in burning row, 10
 Their bright uplifted angel trumpets blow ;
 And the Cherubic host, in thousand quires,
 Touch their immortal harps of golden wires,
 With those just Spirits that wear victorious palms,
 Hymns devout, and holy psalms, 15
 Singing everlastingly :

That we on earth, with undiscording voice,
 May rightly answer that melodious noise ;
 As once we did till disproportioned sin
 Jarred against nature's chime, and with harsh din 20
 Broke the fair music that all creatures made
 To their great Lord, whose love their motion swayed
 In perfect diapason, while they stood
 In first obedience, and their state of good.
 O, may we soon again renew that song, 25
 And keep in tune with heaven, till God ere long
 To his celestial concert us unite,
 To live with him, and sing in endless morn of light !

V.—*Critical and Grammatical Questions (Greek).*

1. Correct the following, and state the canon of criticism to which the corrections are referred—

- a. οὐ μὴ ληρήσης ;
- b. ὅπως δὲ τοῦτο μὴ διδάξης μηδένα.
- c. ἀλλ' οὗ τι μ' ἐκφύγητε λαιψήρῳ ποδί.

2. Translate and comment upon the following—

- a. δεξιά τοί σκῆπτρον πατρώϊον ἄφθιτον αἰεί.
- b. ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς, γύναι.
- c. πόσον πριῶμαί σοι τὰ χοιρίδια ;

3. What is remarkable in the following?—

οὐ γάρ πω τοίους ἴδον ἄνερας, οὐδὲ ἴδωμαι.

4. What does Porson say upon the tenses with which *μὴ* in an imperative sense is connected?—on the crasis of *καὶ*?—about the 2nd person singular of the passive voice?

5. Give Porson's remarks on the following lines—

- a. πῶς καὶ πέπρακται διπτύχων παίδων φόνος ;
- b. ἄγουσιν, οὐ μεθεῖν τ' ἂν ἐκ γαίης ἐμέ.

6. Translate *οὐ πάνν μοίρας εὐδαιμονίσαι πρώτης* (*Ædip. Col.* 142), and discuss the phrase *οὐ πάνν*.

VI.—*English Essay.*

On Commerce, and Commercial Nations.

HINTS—SEVENTH WEEK.

I.

Aristotle discusses the place of music in education ; and replies to an objection that the practice of it is what we should call ungentlemanly.

λῦσαι—‘ to solve,’ i.e. to dispose of the objection.

κρίνειν—to criticise.

ἁγῶνας τοὺς τεχνικούς—the contests of professional players.

II.

to be familiarly known; γνωρίμως ἔχειν.

he appealed, use the Demosthenic verb διαμαρτυρέω.

for being suspected, εἰ ὑποπτος γενήσεται.

common-places of rhetoric, οἱ τόποι τῆς ῥητορικῆς.

rekindle, we might perhaps use ἀναρριπίζειν, ‘to blow up a flame with the bellows.’ But as that is an expression of the Comedians, it is better to employ ἀναζωπυρεῖν, which is used by Euripides and Xenophon.

III.

Lucretius states the Epicurean notion of the gods ; that they are immaterial, not confined to any local habitation, and do not concern themselves with the affairs of mankind.

animi mente—a useful instance of the distinction between the two words ‘ animus ’ and ‘ mens ’—‘ by the intellectual power of the mind.’

desipere est—to act the part of a madman or fool.

IV.

sphere-born, quibus genus est cœleste.

Voice and Verse, Vox alta sonans, et nobile Carmen.

trumpets blow, clangore tubarum cœlum implent.

disproportioned sin, quum crimina nondum turpia foedârant terras.

tune with Heaven, choris cum superis certatim.

V.—VI.

See Key.

PASSAGES—EIGHTH WEEK.

I.—*Translate into English Prose.*

Τῆς Ἀσσυρίης ἐστὶ τὰ μὲν κού καὶ ἄλλα πολίσματα μεγάλα πολλά. τὸ δὲ ὀνομαστότατον καὶ ἰσχυροτότατον, καὶ ἔνθα σφι, Νίνου ἀναστάτου γενομένης, τὰ βασιλῆϊα κατεστήκει, ἦν Βαβυλῶν· ἐοῦσα τοιαύτη δὴ τις. πόλις κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτῳ πῦν ἕκαστον εἴκοσι καὶ ἑκατὸν σταδίῳν, ἐούσης τετραγώνου· οὗτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται συνάπαντες ὀγδῶκοντα καὶ τετρακόσιοι. τὸ μὲν νῦν μέγαθος τοσοῦτόν ἐστι τοῦ ἄστεος τοῦ Βαβυλωνίου. ἐκεκόςμητο δὲ ὥς οὐδὲν ἄλλο πόλισμα ὧν ἡμεῖς ἴδμεν. τάφος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλὴν ὕδατος περιθίει· μετὰ δέ, τεῖχος πεντήκοντα μὲν πηχέων βασιλῆϊων ἐὼν τὸ εὖρος, ὕψος δέ, διηκοσίῳν πηχέων. ὁ δὲ βασιλῆϊος πῆχυς τοῦ μετρίου ἐστὶ πῆχυς μέζων τρισὶ δακτύλοισι. δεῖ δὴ με πρὸς τούτοις ἐπιφράσαι, ἵνα τε ἐκ τῆς τάφρου ἡ γῆ ἀναισιμώθῃ, καὶ τὸ τεῖχος ὄντινα τρόπον ἔργαστο. ὀρύσσοντες ἅμα τὴν τάφρον, ἐπλίνθονον τὴν γῆν ἐκ τοῦ ὀρύγματος ἐκφερομένην· ἐλκύσαντες δὲ πλίνθους ἱκανάς, ὥπτησαν αὐτὰς ἐν καμίνοις. μετὰ δέ, τέλματι χρεώμενοι ἀσφάλτῃ θερμῇ, καὶ διὰ τριήκοντα δόμων πλίνθον τάρσους καλάμων διαστοιβάζοντες, ἔδειμαν πρῶτα μὲν τῆς τάφρου τὰ χεῖλεα· δεύτερα δέ, αὐτὸ τὸ τεῖχος τὸν αὐτὸν τρόπον. ἐπάνω δὲ τοῦ τείχεος παρὰ τὰ ἔσχατα, οἰκήματα μουνόκῳλα ἔδειμαν, τετραμμένα ἐς ἄλληλα· τὸ μέσον δὲ τῶν οἰκημάτων ἔλιπον τεθρίπῳ περιέλασιν· πύλαι δὲ ἐνεστᾷσι περίξ τοῦ τείχεος ἑκατόν, χάλκεαι πᾶσαι· καὶ σταθμοὶ τε καὶ ὑπέρθυρα ὡσαύτως.

II.—*Translate into Latin Elegiacs.*

If thou hast crushed a flower,
 The root may not be blighted;
 If thou hast quenched a lamp,
 Once more it may be lighted;
 But on thy harp, or on thy lute,
 The string which thou hast broken
 Shall never in sweet sound again
 Give to thy touch a token.

Eodem modo servom ratem esse amanti hero, æquom esse
censeo,

Ut toleret ne pessum abeat, tamque herile imperium

Ediscat uti, quod loqui non os velit, oculi sciant ;

Quod jubeat, citis quadrigis citius properet persequi.

Qui ea curabit, abstinebit censione bubula, 15

Nec sua opera rediget unquam in splendorem compedes.

Nunc herus meus amat filiam hujus Euclionis pauperis ;

Eam hero nunc renuntiatum est nuptum huic Megadoro
dari :

Is speculatum huc misit me ut, quæ fierent, fieret particeps.

Nunc sine omni suspicione in arâ hic assidam sacrâ. 20

Hinc ego et huc et illuc potero quid agant, arbitrarier.

IV.—*Translate into Latin Prose.*

With all his faults,—and they were neither few nor small,—only one cemetery was worthy to contain his remains. In that temple of silence and reconciliation, where the enmities of twenty generations lie buried, in the Great Abbey which has during many ages afforded a quiet resting-place to those whose minds and bodies have been shattered by the contentions of the Great Hall, the dust of the illustrious accused should have mingled with the dust of the illustrious accusers. This was not to be. Yet the place of interment was not ill-chosen. Behind the chancel of the parish church of Daylesford, in earth which already held the bones of many chiefs of the house of Hastings, was laid the coffin of the greatest man who has ever borne that ancient and widely extended name. On that very spot probably, fourscore years before, the little Warren, meanly clad and scantily fed, had played with the children of ploughmen. Even then his young mind had revolved plans which might be called romantic. Yet, however romantic, it is not likely that they had been so strange as the truth. Not only had the poor orphan retrieved the fallen fortunes of his line. Not only had he repurchased the old lands, and rebuilt the old dwelling. He had preserved and extended an empire. He had founded a polity.

He had administered government and war with more than the capacity of Richelieu. He had patronised learning with the judicious liberality of Cosmo. He had been attacked by the most formidable combination of enemies that ever sought the destruction of a single victim; and over that combination, after a struggle of ten years, he had triumphed. He had at length gone down to his grave in the fulness of age, in peace, after so many troubles; in honour, after so much obloquy.

V.—*Grammar and Prosody.*

1. Translate the following phrases with brief comments—

a. ὀλίγοι ἀμύνεσθαι.

b. τὴν ἐπὶ Βαβυλῶνος ἰέναι.

c. ἐκ τοῦ αὐτοῦ—ἐν τῷ αὐτῷ—ἐπὶ τὸ αὐτό.

d. ὁ μὲν, ὁ δ' οὐ.

e. πρὸ τοῦ.

f. οὐδὲν λέγειν.

g. οὐδὲν πράξας ἀπηλθεν.

h. οἶσθ' ὥς ποιήσον;

i. οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν.

k. πόλεμον ἀξιολογώτατον τῶν προγεγενημένων.

2. Explain the difference between *ellipsis* and *brachylogy*. To what class does *zeugma* belong? What is opposed to *ellipsis*?

3. What are the Latin particles which serve to indicate a single interrogation? What a disjunctive interrogation?

4. Explain the meaning and usage of the particles *μέν*, *δή*, *οὖν*, and *ἄρα*.

5. What is the usage of the Latin participle? How does it differ from an adjective? What method does the English language adopt to express the same relations? How does the Latin language supply the place of a past active participle in Greek?

6. Explain the expression 'iambic trimeter acatalectic metre.' Construct a table showing the legitimate places for the several feet; and repeat any remarks of Porson upon this metre which you can recollect.

VI.—*English Composition.*

Give instances of what is meant in English composition by 'irony,' 'metonymy,' 'synecdoche,' 'hypallage.'

HINTS—EIGHTH WEEK.

I.

A description of the city of Babylon by Herodotus. The student will of course notice the Ionic forms.

μέτωπον—'forehead,' therefore 'front.'

τάρσους καλάμων,—'layers of wattled reeds.' Travellers inform us that such are still found in the brick buildings of Babylonia, though Sir H. Rawlinson has not met with them in any building of undoubted Babylonian origin.

μουνόκωλα—possessing only a single chamber.

II.

Generally two lines of the English may be rendered by one Latin.

Line 1. *to crush*—calcare.

„ 17. *to bruise a vine*—atterere vitem.

„ 18. *healing*—saluber.

„ 32. *for ever shattered*—non iterum percutienda perit.

III.

Verse 1. *facinus*—comes from 'facio,' and does not necessarily bear an evil interpretation, though the bad sense became much more common.

„ 6. *amanti*—in love.

„ 9. *scirpea ratis*—a raftage of reeds, serving the purpose of the modern 'corks.'

„ 12. *Ut toleret*—to keep him up.

Verse 14. *citis quadrigis*—as we might say, ‘at full gallop,’
or, with a coach and four.

„ 15. *censione bubula*—the chastisement of the ox’s
hide; the scourge used for slaves.

IV.

With all his faults, say, tot criminibus obnoxius.
great Abbey . . . great Hall, Ædes magna . . . Aula magna.
This was not to be, alia in fatis erant.
chancel, sacellum.
romantic plans, consilia poëtarum commentis simillima.
fallen fortunes, fluxam domûs fortunam.
struggle of ten years, gesto per decennium certamine.

V.—VI.

See Key.

PASSAGES—NINTH WEEK.

I.—Translate into English Prose.

Χάος ἦν, καὶ Νύξ, Ἐρεβός τε μέλαρ, πρῶτον καὶ Τάρταρος εὐρύς·
γῆ δ' οὐδ' ἀήρ, οὐδ' οὐρανὸς ἦν, Ἐρέβους δ' ἐν ἀκείροσι κόλποις
τίκτει πρῶτιστον ὑπηνέμιον Νύξ ἡ μελανόπτερος ὦόν,
ἐξ οὗ περιτελλομέναις ὥραις ἔβλασταν Ἐρως ὁ ποθεινὸς
στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώκεσι δίναις. 5
οὗτος δὲ Χάει πτερόεντι μιγείς νυχίῳ, κατὰ Τάρταρον εὐρὺν
ἐνεόττευσεν γένος ἡμέτερον καὶ πρῶτον ἀνήγαγεν ἐς φῶς.
πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἐρως ξυνέμιξεν
ἅπαντα·
ξυμμιγνυμένων δ' ἐτέρων ἐτέροις γένετ' οὐρανὸς ὠκεανὸς τε,
καὶ γῆ, πάντων τε θεῶν μακάρων γένος ἄφθιτον. ὦδε μὲν
ἔσμεν 10
πολὺν πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὥς ἐσμεν Ἐρωτος,
πολλοῖς δῆλον. πετόμεσθά τε γάρ, καὶ τοῖσιν ἐρῶσι σύνεσμεν·
πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα.

πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος, ὁπώρας.
 σπεῖρειν μὲν ὅταν γέρανος κρῶζουσ' ἐς τὴν Διβύην μετα-
 χωρῇ, 15
 καὶ πηδάλιον τότε ναυκλήρῳ φράζῃ κρεμάσαντι καθεύδειν·
 εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν ἵνα μὴ ῥιγῶν ἀποδύῃ.
 ἰκτῖνος δ' αὖ μετὰ ταῦτα φανείς ἑτέραν ὥραν ἀποφαίνει,
 ἥνικα πεκτεῖν ὥρα προβάτων πόκον ἥρινόν· εἶτα χελιδῶν
 ὅτε χρὴ χλαῖναν πωλεῖν ἡδὴ, καὶ ληδάριον τι πρίασθαι. 20
 ἐσμὲν δ' ὑμῖν Ἀμμων, Δελφοί, Δωδώνη, Φοῖβος Ἀπόλλων·
 ἐλθόντες γὰρ πρῶτον ἐπ' ὕρνις οὕτω πρὸς ἅπαντα τρέπεσθε.

II.

Ut matutinos spargens super æquora Phœbus
 Fregit aquis radios, et liber nubibus æther,
 Et posito Borea, pacemque tenentibus Austris,
 Servatum bello jacuit mare, movit ab omni
 Quisque suam statione ratem, paribusque lacertis 5
 Cæsaris hinc puppes, hinc Graio remige classis
 Tollitur; impulsæ tonsis tremuere carinæ,
 Crebraque sublimes convellunt verbera puppes.
 Cornua Romanæ classis validæque triremes,
 Quasque quater surgens extructi remigis ordo 10
 Commovet et plures quæ mergunt æquore pinus,
 Multiplices cinxere rates. Hoc robur aperto
 Oppositum pelago. Lunatâ fronte recedunt
 Ordine contentæ gemino crevisse Liburnæ.
 Celsior at cunctis Bruti prætoria puppis 15
 Verberibus senis agitur, molemque profundo
 Invehit, et summis longè petit æquora remis.
 Ut tantum medii fuerat maris, utraque classis
 Quod semel excussis posset transcurrere rostris,
 Innumeræ vasto miscentur in æthere voces : 20
 Remorumque sonus premitur clamore: nec ullæ
 Audiri potuere tubæ. Tunc cærula verrunt,
 Atque in transtra cadunt, et remis pectora pulsant.
 Ut primum rostris crepuerunt obvia rostra
 In puppim rediere rates, emissæque tela 25
 Aëra texerunt, vacuumque cadentia pontum.

III.—*Translate into Greek Iambics.*

- Jul.* But say, Lucetta, now we are alone,
Wouldst thou then counsel me to fall in love ?
- Luc.* Ay, madam, so you stumble not unheedfully.
- Jul.* Of all the fair resort of gentlemen
That every day with parle encounter me,
In thy opinion, which is worthiest love ?
- Luc.* Please you repeat their names, I'll show my mind
According to my shallow, simple skill.
- Jul.* What think'st thou of the fair Sir Eglamour ?
- Luc.* As of a knight well spoken, neat and fine ;
But, were I you, he never should be mine.
- Jul.* What think'st thou of the rich Mercatio ?
- Luc.* Well of his wealth ; but of himself, so so.
- Jul.* What think'st thou of the gentle Proteus ?
- Luc.* Lord, Lord ! to see what folly reigns in us.
- Jul.* How now ! what means this passion at his name ?
- Luc.* Pardon, dear madam ; 'tis a passing shame
That I, unworthy body as I am,
Should censure thus on lovely gentlemen.
- Jul.* Why not on Proteus, as of all the rest ?
- Luc.* Then thus, of many good I think him best.
- Jul.* Your reason ?
- Luc.* I have no reason but a woman's reason ;
I think him so because I think him so.
- Jul.* And wouldst thou have me cast my love on him ?
- Luc.* Ay, if you thought your love not cast away.
- Jul.* Why he, of all the rest, hath never moved me.
- Luc.* Yet he, of all the rest, I think, best loves ye.
- Jul.* His little speaking shows his love is small.
- Luc.* Fire that's closest kept burns most of all.
- Jul.* They do not love that do not show their love.
- Luc.* Oh, they love least that let men know their love.

IV.—*Divinity.*

1. What were the functions of Prophecy at the call of Abraham ? Show that they embraced all its future action.

2. On what does Paley rely as the main proposition in defence of the truth of the religion of Christ?

3. What is the form of argument adopted by Butler in his 'Analogy'? Does it seem open to any exception?

4. From what consideration would you argue for the authenticity of the Pentateuch, and that it was not made up after the Babylonish Captivity?

5. On what principle must we mainly depend in our answer to objections raised from apparent discrepancies in the Gospel narratives?

6. Explain Bishop Butler's distinction between *moral* and *positive* precepts. To which does sacred Scripture assign pre-eminence? Are they equally binding on Christians?

V.—*Translate into Greek Prose.*

The city of Sparta, being unexpectedly attacked by a powerful army of Thebans, was in very great danger of falling into the hands of the enemies. The citizens suddenly gathered themselves together, and fought with a resolution equal to the necessity of their affairs, yet no one so remarkably distinguished himself on this occasion, to the amazement of both armies, as Isidas, the son of Phœbidas, who was at that time in the bloom of youth, and very remarkable for the comeliness of his person. He was coming out of the bath when the alarm was given, so that he had not time to put on his clothes, much less his armour; however, transported with a desire to serve his country in so great an exigency, snatching up a spear in one hand and a sword in the other, he flung himself into the thickest ranks of his enemies. Nothing could withstand his fury, in whatsoever part he fought he put the enemy to flight.

VI.—*English Essay.*

A sketch of the history of the English language.

HINTS—NINTH WEEK.

I.

See passage previously translated, p. 174. This is a chorus from the same drama, where the Birds invent and describe a cosmogony, which, with great ingenuity, asserts their priority of birth above Zeus and the existing gods of Olympus.

γῆ δ'—according to a common Greek idiom the negative is omitted in such cases before the first noun.

ὑπηνέμιον—'engendered by the wind alone.' So the Scholiast.

ἐνεόττευσεν—a word specially adapted to the circumstance, 'hatched.'

ῥας—the seasons.

πηδάλιον—rudder. Orestes, a notorious foot-pad, several times mentioned by Aristophanes.

ἑσμέν—we stand to you in place of all the famous oracular fanes.

II.

The description of a sea fight off Marseilles between the fleet of Cæsar, who was besieging the town, and that of the inhabitants, who, as they were colonists from Greece, are called Græci. From *Cornua Romanæ* to *æquora remis* we have a description of the order of battle of the Roman, i. e. Cæsar's, fleet.

quater—it appears there were 'quadriremes' and 'quinqueremes' as well as 'triremes' in the fleet.

Verberibus senis—seems to imply that there was one ship with six banks of oars, i. e. that of the commander-in-chief.

longè—because so high up above the water.

tantum medii—the intervening space was so narrow that it could be traversed by a single stroke of the oars.

rediere—'recoiled back' from the violence of the concussion.

III.

alone, αὐταὶ ἴσμεν, used by Aristophanes, *Thesmoph.* 440.—*fair resort*, use the verb φοιτάω, which is said of the visits of a wooer.—*neat and fine*, κομψὸς ἀνὴρ.—*Mercatio*, Μερκτιῶν.—*this passion*, τί παθοῦσα.—*a woman's reason*, γυναικεῖον τόδε.—*little speaking*, ὁ μὴδὲν εἰπών.

IV.

See Key.

V.

was in great danger of, ἐλάχιστον ἐδέησεν.—*the necessity of their affairs*, τὸ παρὸν δεινόν.—*bloom of youth*, ἡλικία.—*much less*, μὴ ὅτι.

VI.

See Key.

 PASSAGES—TENTH WEEK.

I.—*Translate into English Prose; adding explanations where they are required.*

Mille hominum species, et rerum discolor usus :

Velle suum cuique est ; nec voto vivitur uno.

Mercibus hic Italis mutat sub sole recenti

Rugosum piper et pallentis grana cumini ;

Hic satur irriguo mavult turgescere somno ;

5

Hic campo indulget ; hunc alea decoquit ; ille

In Venerem putret. Sed cum lapidosa chiragra

Fregerit articulos, veteris ramalia fagi,

Tunc crassos transisse dies, lucemque palustrem,

Et sibi jam vitam seri gemuere relictam.

10

At te nocturnis juvat impallescere chartis.
Cultor enim juvenum purgatas inseris aures
Frugæ Cleanthæâ. Petite hinc juvenesque senesque
Finem animo certum, miserisque viatica canis.

Cras hoc fiet. Idem cras fiet. Quid! quasi magnum 15
Nempe diem donas. Sed cum lux altera venit,
Jam cras hesternum consumpsimus: ecce, aliud cras
Egerit hos annos, et semper paulum erit ultra;
Nam quamvis prope te, quamvis temone sub uno
Vertentem sese, frustra sectabere canthum, 20
Cum rota posterior curras et in axe secundo.

Libertate opus est, non hac, qua, ut quisque Velina
Publius emeruit, scabrosum tesserulâ far
Possidet. Heu steriles veri, quibus una Quiritem
Vertigo facit. Hic Dama est, non tressis agaso, 25
Vappa, et lippus, et tenui in farragine mendax.
Verterit hunc dominus, momento turbinis exit,
Marcus Dama.—Papæ! Marco spondente, recusas
Credere tu nummos? Marco sub judice palles?
Marcus dixit; ita est. Assigna, Marce, tabellas. 30
Hæc mera libertas! Hoc nobis pilea donat.

II.—*Translate into English Prose.*

A. Τὰ ζητούμενά ἐστιν ἴσα τὸν ἀριθμόν, ὅσους ἐπιστάμεθα.
ζητοῦμεν δὲ τέτταρα· τὸ ὅτι, τὸ διότι, εἰ ἔστι, τί ἐστίν. ὅταν μὲν
γάρ, πότερον τόδε ἢ τόδε, ζητῶμεν· οἷον πότερον ἐκλείπει ὁ
ἥλιος, ἢ οὐ; τὸ ὅτι ζητοῦμεν. σημείον δὲ τούτου· εὐρόντες γάρ,
ὅτι ἐκλείπει, πεπαύμεθα· καὶ ἐὰν ἐξ ἀρχῆς εἰδῶμεν, ὅτι ἐκλείπει,
οὐ ζητοῦμεθα, πότερον; ὅταν δὲ εἰδῶμεν τὸ ὅτι, τὸ διότι ζητοῦμεν.
οἷον, εἰδότες, ὅτι ἐκλείπει, καὶ ὅτι κινεῖται ἡ γῆ, τὸ διότι
ἐκλείπει, ἢ διότι κινεῖται, ζητοῦμεν. ταῦτα μὲν οὕτως. ἔνια δ'
ἄλλον τρόπον ζητοῦμεν· οἷον εἰ ἔστιν, ἢ μὴ ἔστι κένταυρος ἢ
θεός. τὸ δὲ εἰ ἔστι ἢ μὴ ἀπλῶς λέγω, ἀλλ' οὐκ, εἰ λευκὸς ἢ μὴ;
γνόντες δὲ ὅτι ἔστι, τί ἐστίν; ζητοῦμεν· οἷον τι οὖν ἔστι θεός; ἢ,
τί ἐστίν ἄνθρωπος; ἃ μὲν οὖν ζητοῦμεν, καὶ ἃ εὐρόντες ἴσμεν,
ταῦτα καὶ τοσαῦτά ἐστι.

B. Ἐνια ἴσως οὐκ ἔστιν ἀναγκασθῆναι, ἀλλὰ μᾶλλον ἀποθαναι-
τίον παθόντι τὰ δεινότατα· καὶ γὰρ τὸν Εὐριπίδου Ἀλκμαίωνα

γελοῖα φαίνεται τὰ ἀναγκάσαντα μητροκτονῆσαι· ἔστι δὲ χαλεπὸν ἐνιότε διακρῖναι ποῖον ἀντὶ ποίου αἰρετέον, καὶ τί ἀντὶ τίνος ὑπομενετέον, ἔτι δὲ χαλεπώτερον ἐμμεῖναι τοῖς γνωσθεῖσιν· ὥς γὰρ ἐπὶ τὸ πολὺ ἔστι τὰ μὲν προσδοκώμενα λυπηρά, ἃ δὲ ἀναγκάζονται αἰσχροτά, ὅθεν ἔπαινοι καὶ ψόγοι γίνονται περὶ τοὺς ἀναγκασθέντας ἢ μή. τὰ δὲ ποῖα φατέον βίαια; ἢ ἀπλῶς μὲν ὅποτ' ἂν ἡ αἰτία ἐν τοῖς ἐκτὸς ᾗ καὶ ὁ πράττων μηδὲν ἑυμβάλληται;

III.—*Translate into Latin Lyrics.*

She comes in her robes of silver bright,
Our lady of love, the queen of night;
Pale art thou, Cynthia, yet thy brow
Loveliest is when wreathed with snow:
The fleecy clouds that round thee bide 5
Are light as the spray of Ocean's tide,
And every beauteous shining star
Seems a gem that decks thy moonlight car.

'Mid the cloudless skies, with smile serene,
In splendour array'd ride on, fair queen; 10
Thine are the sceptre and crescent pale,
That softly look on the evening veil;
Thy beams of silvery radiance keep
Their tranquil watch o'er the mighty deep,
And gaze on Creation's emerald breast 15
When the shades of earth lie hushed in rest.

Aloft in thy bower of spangled light
Look down on the world in beauty bright,
Tinging heaven itself with lustrous hue,
Opening as 'twere its glories to view. 20
Lightly thou'lt kiss, with thy beams of love,
Each planet that decks thine halls above;
While murm'ring they with mystical voice
In anthems of praise to God rejoice.

IV.—Critical Questions.

1. What does Dr. Donaldson mean by secondary and tertiary predicates? Give instances.

2. Translate and give your explanation of the following Latin constructions—

- a. Graviora timet quam morte Sychæi.
- b. Medios delapsus in hostes
Sensit.
- c. Rem frumentariam, ut satis commodè supportari posset, timere dicebant.
- d. Tu rexque paterque,
Audisti coram.
- e. Hæc verba opprobrio esse videbantur.
- f. Tota mihi dormitur hyems.
- g. Jussus es renuntiari consul.

3. Assign the following to the present indicative in use, and state what parts of the verb they are—

αἰξασθαι	ἀέξω	ἄδη	ἀπηύρω
ἡράμην	ἄλτο	ἀνήνοθε	ἀπεκτίννυσαν
ἥδεσμαι	ἀνάλωκα	ἀνέφξα	ἥμμαι

4. Translate and give your explanation of the following Greek constructions—

- a. εἰδότες δ' οὐδὲν ἔρπει
πρὶν πυρὶ θερμῷ πόδα τις προσάυση.—*Soph.*
- b. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός.
- c. φαίνεται εἶναι, φαίνεται ὢν. αἰσχύνομαι ποιεῖν,
αἰσχύνομαι ποιῶν.
- d. Ἀριστόθεος ἔσχε μὴ ποιῆσαι ταῦτα. φόβος δ' ἦν
ὥστε μὴ τέγξαι πόδα.—*Eurip.*
- e. ἄρ' οὐκ ἔστιν Ἕλλην; ἄρα μὴ ἔστιν Ἕλλην; ἦ που
Ἕλλην ἐστί;
- f. 1. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἂν οὐ κακός.
2. ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τόδε,
οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν.

V.—*Translate into Greek Prose.*

Reason opens unto us a large field of affairs which other creatures are not capable of. Beasts of prey, and I believe all other kinds in their natural state of being, divide their time between action and rest. They are always at work or asleep. In short, their waking hours are wholly taken up in looking after their food, or consuming it. The human species only, to the great reproach of our natures, are filled with complaints that 'the day hangs heavy on them;' that they 'do not know what to do with themselves;' that they are 'at a loss how to pass away their time;' with many of the like shameful murmurs, which we often find in the mouths of those called 'reasonable beings.' How monstrous are such expressions among those who have the labours of the mind as well as those of the body to furnish them with proper employments; who beside the business of their proper callings and professions can apply themselves to the duties of religion, to meditation, to the reading of useful books, to discourse: in a word, who can exercise themselves in the unbounded pursuits of knowledge and virtue, and every hour of their lives make themselves wiser or better than they were before.

VI.—*History, Greek and Roman.*

1. What causes mainly contributed to the corruption of Athenian democracy?
2. What was the nature of the office of ephor at Sparta? What was its probable origin? To what does Cicero compare it, and with what justice?
3. What different opinions have been held concerning the word 'Quirites'?
4. What were the rules regarding admission of foreigners to citizenship at Rome? Did they differ from those general in Greece?
5. What was the origin and political function of the Roman Senate?
6. Explain the terms gens, curia, consul, pontifex, templum, giving the etymologies where you can.

HINTS—TENTH WEEK.

I.

The satirist Persius comments on the varieties of human character.

relictam—this is sometimes translated ‘the life now left to spend.’ Perhaps, however, from *Sat.* iii. 38, ‘*Virtutem ut videant, intabescantque relictâ,*’ the better rendering is, ‘the life which they have abandoned.’

Cleanthêâ—‘Stoic philosophy,’ from Cleanthes the great Stoic doctor.

Quid quasi magnum—the disciple replies to his teacher.

canthum—properly the ‘felly’ of the wheel; here by synecdoche for the wheel itself.

tesserulâ—the ‘tally’ or ‘ticket’ by which Roman citizens obtained their share of the largess of corn given by the state, upon which they principally lived.

tenui in farragine mendax—‘who would tell a lie in the matter of a trifle of meal.’

pilea—cap, which only freemen were permitted to wear; probably the origin of the Cap of Liberty revived at the French Revolution.

II.

A. A specimen of the style of Aristotle’s logical works, which explains itself.

ὅσαπερ ἐπιστάμεθα—the objects of our knowledge.

τὸ ὅτι—‘the fact;’ *τὸ διότι*—the reason of the fact.

ἂλῶς—the question whether they absolutely exist or not.

B. From one of Aristotle’s moral treatises. He is discussing the question of voluntary and involuntary action. Here he asks what sorts of compulsion may be considered to make an action involuntary. There are clearly some actions which no compulsion will justify.

III.

The metre which has been adopted is as follows—

—|—○○—|○○—|—|

Line 3. Use Phœbē.

„ 15. *creation's emerald breast, telluris viridem sinum.*

In the last lines use the Lucretian verb 'concelebrare.' Throughout the whole ode, remember that classic verse requires greater simplicity than the somewhat florid style of modern poetry.

IV.

See Key.

V.

Reason, for 'reason' in this sense, Aristotle generally employs τὸ λόγον ἔχειν.

always at work, say 'doing nothing else than working, or,'

&c. The Greek idiom corresponds—οὐδὲν ἄλλο, κ.τ.λ.

do not know what to do with themselves, οὐκ ἔχουσιν ὃ τι χρήσονται αὐτοῖς.

expressions among them, use ἀνὰ στόμα ἔχοντας.

besides, οὐχ ὅτι.

business, τὰ προσήκοντα ἔργα.

in a word, συντομῶς, or συνελόντι δὲ εἰπεῖν.

unbounded, ἀπέραντον ὅσον.

VI.

See Key.

